

Baptist Leader

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FEBRUARY

MAKING THE BIBLE
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•
GUIDING THE DEVOTIONAL
LIFE OF CHILDREN

•
CHILDREN IN
DEFENSE AREAS

•
THE TRAINING OF
LAY LEADERS

1943

The Healing of the Blind Man



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PAINTING by HANS LIETZMANN

WE ARE outside Bethsaida, at the northern end of the Sea of Galilee. The morning sun falls warmly upon the tiled roofs of the village and brightens the pathway up which Jesus has led the blind man whom he will heal. The blind man's companions, consumed with curiosity, have followed at a distance. Their presence will make it necessary for Jesus to charge the man not to return to the village. The story is given in Mark 8: 22-26, and Hans Lietzmann has illustrated it with fidelity and sympathy.

Blindness is common in Eastern lands today; it was even more common in the days of Jesus. The plight of these unfortunates tugged at the Master's heart, and in compassion he healed many of them—just how many, we cannot be sure. We know that, in addition to this

healing at Bethsaida, Jesus healed two blind men near Jericho (Matt. 20: 29-34). The healing of two more is related in Matthew 9: 27-31. The second of the Sunday school lessons this month (John, chap. 9) has to do with the healing of the man born blind. That there were other such cures is certain.

These works of mercy give both a literal and a spiritual fulfillment to Isaiah's glorious prophecy: "Then the eyes of the blind shall be opened" (Isa. 35: 5); and also, "The eyes of the blind shall see out of obscurity, and out of darkness" (Isa. 29: 18). How in keeping this is with the character of Jesus, the Light of the World! The Great Physician, today as then, opens the shut eyes and sheds light into sin-darkened and distressed souls.

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MILES W. SMITH, *Adult Leader*
JOHN CALVIN SLEMP, *Uniform Lessons*

This Month

■ "Children in Defense Areas" are thrusting upon the public school, the community and especially the church new types of problems that call for wise planning and co-operative efforts on the part of the religious forces. Ruth Elizabeth Murphy is working in this field, and her information is authoritative.

■ "The Church Answers This Challenge," a companion article, likewise has grown out of the experiences of a national worker, John W. Thomas, of The American Baptist Home Mission Society. The reading of both these messages may reveal to you an unseen need and suggest how to meet it.

■ "The Use of Projects" in teaching the Christian religion offers one of the most fascinating and fruitful ways of leading youth into richer experiences. If you are looking for help in understanding and utilizing this teaching method, turn to this article.

Next Month

■ Dr. Walter E. Woodbury, Secretary of Evangelism, will present some suggestions that may be used in planning the program of evangelism for the spring season.

■ Margaret Holley Tuck has collected some inspiring stories of the "Acts" of British Baptists in these stirring days.

■ Elizabeth Whitehouse presents the second of a series of articles that interpret the religious festivals mentioned in the Bible.

■ Vernice Smith's interesting article, "Teaching Is More Than a Sunday Job," had to be held over for lack of space. Look for it in March.

■ "Beginners Like Missionary Education, Too," is the belief of an experienced worker with children of this age. Her article may convince you also.

■ Virginia J. Seiter will help you to "Meet Your Neighbors!"

Baptist Leader

THE MONTHLY MAGAZINE FOR CHURCH
AND CHURCH SCHOOL WORKERS

Vol. 4

FEBRUARY, 1943

No. 11

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OF INTEREST TO BAPTISTS

■ The International Council of Religious Education has announced the election of a new president, Gov. Harold E. Stassen, of Minnesota. He brings to the Council a lifetime record in Christian service. During his college years at the University of Minnesota he was active in student religious work. He is a member and regular attendant at the Riverview Baptist Church and Sunday school in St. Paul. He served as vice-president of the Northern Baptist Convention for the term 1941-42. For several years he has assisted the International Council in its public relations program and was elected to the governing body of the Council in 1941. Devotion to religious causes is an integral part of his program and time for service is regularly allocated in his schedule.

The quality of Mr. Stassen's leadership in public affairs has commanded the respect of people of all political affiliations. His recent election for the third term as governor of Minnesota was with the understanding that he would enter active service in the navy in the spring of 1943. The International Council has agreed to make other provision for his duties as president when his service in the navy makes it necessary.

Northern Baptists congratulate the Council on securing such a leader.

■ Newly elected president of the Federal Council of the Churches of Christ in America is the Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Protestant Episcopal Church, the first Episcopalian to head the Council. A former missionary in Japan, he is now in charge of all international relations of the Episcopal Church as well as of its domestic program. During World War I he served with the rank of major in charge of civilian refugee work in Siberia under the Red Cross. Bishop Tucker succeeds Dr. Luther A. Weigle, of Yale University, president of the Council since 1940.

■ A 10 per cent increase in appropriations for missionary work during the coming year has been adopted by the Board of Missions and Church Extension of the Methodist Church.

■ Ruth Wakeham, whose father, a Baptist missionary, served five years in Africa, carries on a family tradition as she renders service in the Denver Christian Center. She received her commission from the Woman's Home Board.

■ The Swedish Baptists in America have sent 79 missionaries to the foreign field. In proportion to their membership Swedish Baptists lead the Baptists of the world in the number of their foreign missionaries.

■ Mrs. Ruth C. Beagle, who received training in the Baptist Missionary Training School in Chicago and served as the recreation secretary of a Y.W.C.A., recently began her new work as Director of Christian Friendliness for the State of Washington.

■ The Warren Baptist Association of Rhode Island recently elected as moderator, Rev. W. H. Edwin Smith, Negro minister of the Congdon Street Baptist Church in Providence. The Warren association, organized in 1767, is the oldest Baptist group in America.

■ Deni-Sunday, the name of the new interdenominational Sunday morning class for Denison University students, aims to consider student problems in the light of Christian principles of conduct. One hundred and fifty students attended the first session.

■ Under the terms of a will filed for probate in Pittsburgh, Pa., the bulk of an estate estimated at \$40,000,000 will be used to establish the Arbuckle-Jamison Foundation for religious, charitable and educational purposes. The will is that of the late Margaret A. Jamison, niece and major heiress of John and Charles Arbuckle, founders of the Arbuckle Brothers (sugar and coffee) Company. The will provides that projects undertaken by the Arbuckle-Jamison Foundation must be under "Protestant or undenominational auspices."

■ The Eighty-third Assembly of the Swiss Pastoral Society adopted a resolution that declared "it is the holy duty of every Christian to help the tortured Jews by intercession and active love." It also stated that anti-Semitism is "irreconcilable with confession of Jesus Christ."

■ The Detroit Round Table of Catholics, Jews and Protestants has organized an interfaith musical committee which, during the coming year, will stage a series of musical events featuring the works of composers of the three faiths.

■ Kenneth S. Dannenhauer, a student at the Colgate-Rochester Divinity School, has been elected president of the Inter-Seminary Student Association of the Middle Atlantic States. This is the largest geographical section of a national organization. He is the son of Rev. Christian W. Dannenhauer, pastor of the Baptist Church at Cape May Court House, N. J. He is a graduate of Bucknell University. Last summer he was elected the financial secretary of the newly organized Baptist Youth Fellowship.

OF INTEREST TO BAPTISTS

■ Mr. Edwin Phelps, well known to all Northern Baptists because of his eighteen years of service as general secretary of the B.Y.P.U. of A., has accepted a position with the law firm of Soans, Pond and Anderson, Chicago.

■ To help service men retain their church affiliations wherever they go, a Service Men's Christian League has been formed. Men can join by confession of faith, by affirmation of previous church membership and by adherence to the Christian League covenant.

■ The New York State Baptist Convention in Buffalo urged legislation to rid army camp areas from the evil of liquor after hearing requests from chaplains for "outside pressure" to aid in the problem.

■ The new Director of Christian Education for the Southern California Baptist Convention is Roger Ackley, a graduate of the University of Redlands, where he majored in religious education. He also took graduate work at the Eastern Baptist Theological Seminary and at the University of Southern California. For the past year he has been working as the Director of Christian Education in the First Baptist Church of Portland, Ore.

■ A "Christian and social strategy for working with disinherited people now and after the war" has been formulated by the Migrant Division of the Home Missions Council of North America. The following "common denominators" for a successful missions program were developed:

1. The Council no longer believes merely in doling out charity but in using money "to help the migrants help themselves."

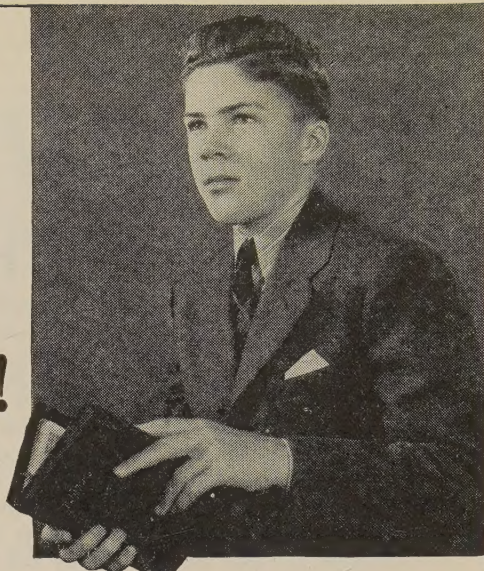
2. The Council "declares war" against publicity and education programs that attempt simply to inculcate pity for disinherited people, rather than a sense of their dignity and potentialities in spite of their impoverishment.

3. Workers in the mission field must see their job in its totality. The Council believes that little is lastingly accomplished in the good care of migrant children if these children are sent back into the same poor shacks and low wages.

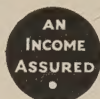
4. Home mission ministers best earn the respect of migrants, and hence are able to influence their lives, when the ministers share the living conditions of the migrant work in the fields with them. They can best preach cleanliness, moral living, habits of health, the Council believes, when they share the privations of the migrants.

February, 1943

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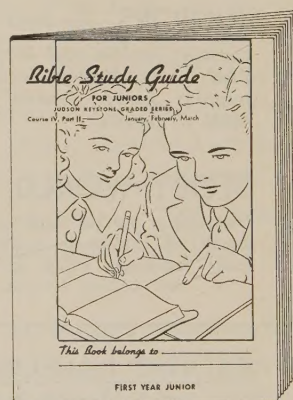
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—*excerpt from a chaplain's recent letter*

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■ A general attitude of indifference to religion was indicated in replies to questionnaires sent out by the London Congregational Union to men and women in the British armed forces. About a third of those questioned indicated that the deadening influence of life in the forces, combined with a sense of incongruity between Christian ideals and the destructiveness of war, has made their religious life seem unreal.

The problem of religion in the forces, it was agreed, can only be tackled by the united resources of the whole church and by closer co-operation between the Chaplains Department and local churches.

■ The Retiring Pension Fund Crusade is meeting with gratifying success. In the first five and a half months of the fiscal year, May 1, 1942, to April 30, 1943, the number of certificates of membership issued had already exceeded the number issued for the entire twelve months of the previous fiscal year. Moreover, the previous fiscal year was by far the most productive in new memberships of any year since the adoption of the new dues basis.

■ Sponsored by the newly organized Church Service Men's Bureau, comprising clergymen of every faith, a desk has been opened in the new, enlarged USO clubrooms at Memphis, Tenn. The purpose is "to serve as a clearinghouse for all church functions of a religious and social nature so that we can have more adequate contacts with the men in the service." Churches wishing to avail themselves of the service may telephone the woman in charge of the desk stating time and nature of the function to which the service men are invited. Volunteer women workers from the different religious bodies are at the desk between 1 and 10 P.M. daily, each denomination or faith being responsible for a specified number of dates each calendar month.

The Baptists of Memphis are co-operating in this important work.

■ Chaplains' reports show that 52,758 church services were held for United States Army troops throughout the world during July, 1942, with a total attendance of 2,667,793. The average number of men attending each service was 50.57.

When the soldier could not come to church the church came to him wherever he was—on the march, in camp, or at an isolated gun position. Chaplains have become accustomed to covering hundreds of miles of territory in jeeps or station wagons to bring church services to the soldiers. In the last year outdoor worship has become a regular occurrence.

OF INTEREST TO BAPTISTS

■ Legislation creating the post of Chief of Chaplains in the navy, on a basis comparable to the army setup, has been introduced in the United States Congress. Identical bills have been introduced in the Senate and the House, both of which have been referred for action to the Naval Affairs Committees in Senate and House.

CONGRATULATIONS TO

■ The Salem Church of the Pittsburgh Association that observed its sesquicentennial some time ago. It holds the proud record of being mother church to six other fellowships and to have aided in the forming of the old Redstone, the Monongahela and the Pittsburgh Associations.

■ The United Baptist Church of Dover-Foxcroft in Maine that celebrated its manifold anniversaries. A Baptist organization first appeared there 124 years ago; the church is 100 years old; the Freewill Baptist Church was established 115 years ago and the Freewill and the Dover-Foxcroft churches united 26 years ago.

■ The Mountindale Baptist Church in Pennsylvania that observed its 120th birthday some time ago.

■ First Baptist Church of Detroit which recently celebrated its 115th anniversary. Hillyer H. Straton, minister, directed the activities. Former pastors of that church, Hugh C. Burr and Mark F. Sanborn, participated in the anniversary program.

■ The First Baptist Church of Jamaica Plain, Mass., which celebrated its one-hundredth anniversary some time ago.

■ Upland, Pa.'s Baptist Church that celebrated its ninetieth anniversary, at which time Dr. R. E. E. Harkness of Crozer Seminary delivered the commemoration address.

■ The First Baptist Church of Winchester, Mass., on its ninetieth birthday.

■ The Second Baptist Church of Palmer, Mass., on its observance of its ninetieth year. Rev. Isaac Higginbotham of the Massachusetts Convention delivered the commemoration address.

■ The Oldham, S. D., Baptist Church that celebrated its sixtieth anniversary.

■ Wyoming Avenue Baptist Church in Philadelphia that celebrated its fifty-first anniversary by launching a ten-week "Back to Church" campaign following a visitation of the resident membership.

■ Freeland's Baptist Church in Maine on its fiftieth anniversary.

■ The Thirty-fourth Street Baptist Church, Philadelphia, that recently celebrated its fiftieth anniversary. This church, an outgrowth of a Sunday school mission, received a number of new members into its fellowship at the commemoration services.

■ Dr. Creed W. Gawthrop, to whom members of the Northern California Baptist Convention recently paid tribute on his tenth anniversary as executive secretary.

■ First Church in Kittanning, Pa., that celebrated the clearing off of its indebtedness of \$3,800.

ROCKS and ROSES Out of Our Mailbag

DEAR SIRs:

Thank you for the supply of reading material that arrived yesterday. You may be sure that this contribution will be put to effective use.

The more I read our Baptist material the more convinced I am that it is in a class by itself. The BAPTIST LEADER is a joy to my heart.

Accept my congratulations for the fine contribution you are making in the field of Christian literature. Thank God that this fine literature is available to us in the service.

PETER VROOM,
Assistant Camp Chaplain,
Camp Tyson, Tennessee

DEAR SIRs:

I was deeply interested in "The Church's Ministry to Men in the Armed Forces," by George S. Young, printed in the November issue of BAPTIST LEADER.

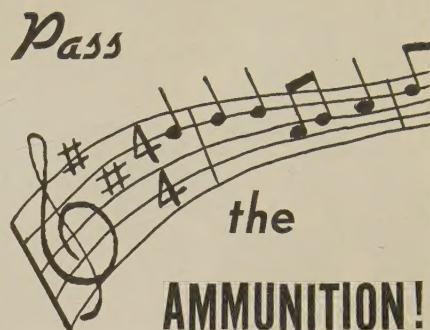
Our church carries out most of the ideas suggested, but I would like to pass along two more that we do in our church.

1. Our Honor Roll has the name of the boy or the girl in the service and also the address and the picture. The parents and the friends make sure that we have the latest picture and the correct address.

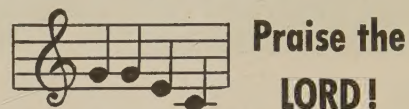
2. Our pastor, Dr. Eugene Dinsmore Dolloff, streamlines one of his Sunday sermons each week. They are printed and called the "Service Men's Edition."

A copy of the sermonette along with a church calendar is sent to all our boys and two girls in the armed forces. They look forward to getting these editions weekly, for they know that the folks back home have not forgotten them.

ALFARETTA GREENE GOLDSTENI,
Director of Religious Education,
West Medford Baptist Church,
West Medford, Mass.

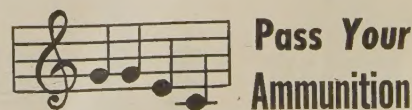


We cannot stop now! We must keep right on passing the ammunition to our Foreign Mission stations—Ammunition of interest, prayers and money.

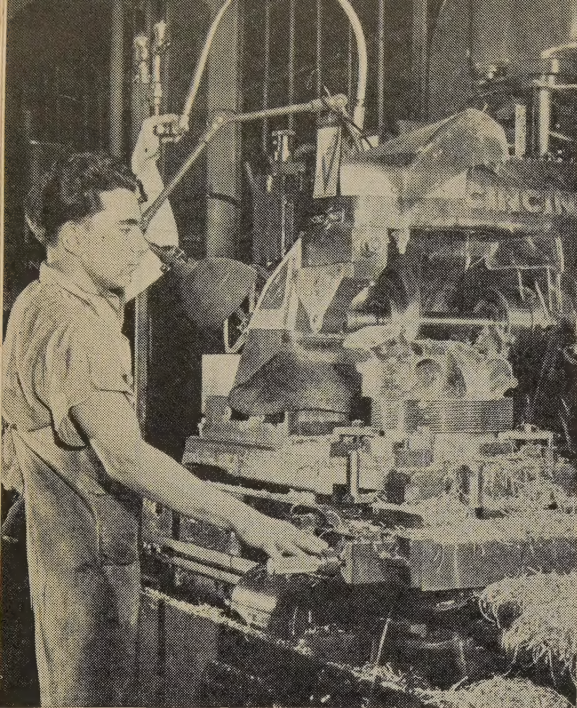


One of our Christian girls, Adelaide Martin, who had to leave Burma by the back door, and finally reached a British Rest Camp in India, writes her PRAISE thus: "We have come down to the barest essentials of living, but we thank God for the smallest kindness that comes our way . . . And I thank God for the flight of the ages, the song of the birds, and His mercy in giving me that small cup of rice per day. Every day I have to wash the clothes which I have taken off my body, yet how thankful I am that He has given the strength and will to enjoy doing that . . . but the thought of just being alive has kindled a great thankfulness within me."

Thru the Woman's American Baptist Foreign Mission Society *You* and I can join these Christian nationals as they PRAISE THE LORD and then we can pass to them the Ammunition that will win the world for the Kingdom of God.



THRU THE
WOMAN'S AMERICAN BAPTIST
FOREIGN MISSION SOCIETY
152 Madison Ave., New York, N. Y.



Men, Machines and Christian Civilization

By JAMES MYERS¹

A PROMINENT manufacturer once declared that the task of modern management and engineering was "to take the burden off the worker's back and put it on the machine, and to take the burden off the worker's mind and put it in the front office."

Then what have you left at the machine? The trend of mass production is a matter for concern on the part of the church. You cannot sufficiently offset in an hour of religious services on Sunday morning the depersonalizing effects of mass production in the daily lives of the workers. Yet we cannot abandon mass production. It has made available articles for consumption at prices and in quantities never before equaled in human history. When at last we learn the secret of consumption and distribution as well as we have learned the art of production, it will be possible to abolish poverty and supply enough for all.

Must all the creative intelligence then be centered in a few supermen in the front office while the mass of workers become mere human cogs in the industrial machine?

Human Cogs

A number of things can be done about it. First, in normal times, hours of labor can be greatly shortened, giving opportunity for more leisure, culture and education. This may be necessary, but it does not fully meet the needs of human personality. The major interest of a man is his job. If there is no opportunity to use his brains in his daily work, there is less chance of his desiring to use his brains in leisure hours, if indeed the effect of his major occupation does not rob him of his brains altogether. I once watched an operator standing before a speeded-up machine which required of him only the simplest, though rapid, physical motions all day long. "Don't you find that monotonous kind of work pretty hard on you?" I asked. To which he replied, "Well, it is pretty hard on my feet!"

Dignity of Industrial Citizenship

Something more is needed than shorter hours. The first step is assuring to work-

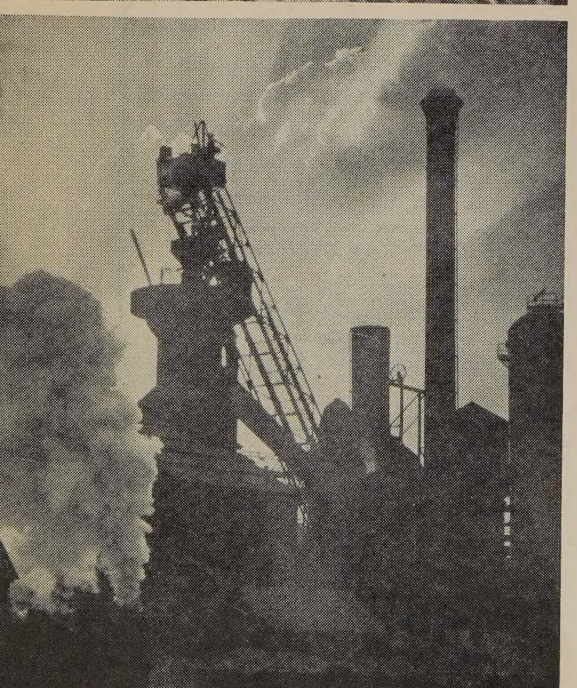
ers the dignity of citizenship in industry—the American self-respect of common people who have something to say about determining the conditions under which they live and work. This democratic status for the common man in industry has been brought about chiefly by the labor-union movement. With all their faults, labor unions are the chief expressions of democracy in industrial relations. Through collective bargaining, they have done much to lift the lot of the worker to a new level of dignity, safety, and adequate living standards. But from the standpoint of those interested in the further development of human personality in the course of the industrial process, even collective bargaining is not enough.

Meetings for Collective Bargaining

Labor unions and employers who meet only infrequently and then solely for purposes of collective bargaining and the adjustment of grievances remind one of distant relatives who meet only at family funerals to quarrel over the will of the deceased. What is needed in the industrial family is frequent meetings of union representatives and employers to discuss not only grievances but also problems of efficient production, reduction of costs, improvement of quality, elimination of waste, and the invention and the development of new methods and machinery for the on-going, fascinating, creative processes of production. By such union-management co-operation for production it is possible at the same time to improve the efficiency of industry and to restore to the workers a share in the creative, intellectually interesting and character-building phases of industrial management to which many of them can make a valuable contribution.

Joint Production Committees

Some employers are frightened by a suggestion for joint production committees, calling it "socialism." Others have been eager to co-operate with unions in such plans. They have discovered that two beneficial results follow. The first is a decided improvement in morale when the workers feel that the company is taking them into its confidence, asking their advice on the real problems of



¹ Dr. James Myers is Industrial Secretary, The Federal Council of the Churches of Christ in America.

successful operation. Part of this improvement in morale comes from the elimination of most of the unfounded criticism of management and the destructive gossip which runs through a factory as fast as it goes over a back fence. When workers feel that "somebody higher up" is inefficient, it has a demoralizing effect all down the line. When somebody higher up is inefficient, the facts need to be brought out. But in most cases workers' criticism of management's efficiency is due to lack of information on company plans. Explanation of the facts restores confidence in management and increases morale and production.

The United Steel Workers of America (C. I. O.) has some fifty contracts with steel mills calling specifically for systematic co-operation between union and management on efficiency and production. Such plans are capable of application in any industry. Their general adoption would go a long way toward rehumanizing production, to the lasting benefit of industry as well as of the men and the women who operate the machines.

Democratic Ownership and World Peace

Finally, if we are to have a civilization in which men and not machines are para-

to be full of promise for future civilization and of special interest to church people.

Consumer Co-operation

Because consumer co-operation is democratic and because under it the responsibility for success or failure rests back upon all members, it tends to develop people as well as a business. The way to make responsible people is to give them something to be responsible for. Wider ownership of industry by the common people is the only way to allay the dangerous unrest out of which all violent revolutions are born. There is only one sure way to make the masses of people reasonably conservative, and that is to give them something to conserve.

Those who have accompanied one of the annual summer study tours of the co-operative movement in the United States have been amazed to see the size and the variety of co-operatively owned enterprises, including grocery stores, gas stations, feed mills, fertilizer factories, oil refineries, oil wells and pipe lines, wholesale warehouses, printing plants, funeral homes, insurance offices, credit unions and banks, tractor factories, and other co-operatives built and operated by farmers, miners and city folk. Co-operation merely extends to larger numbers of the common people what has been so properly prized by the American businessmen—the opportunity to own and operate their own business. It extends to larger numbers of people the character-building effects of ownership of property actually used by themselves for production and service.

Toward World Peace

An important aspect of the co-operative movement is its potential contribution to world peace. The tendency of the co-operative movement, as it grows large enough in each country, is to keep down pressure for competition for foreign markets, which is one of the basic causes of war. Co-operation does this by helping toward a better distribution of purchasing power in each nation. This results in greater consumption of the products of farms and factories at home and less necessity to unload on foreign markets. Also the international trade which is carried on between co-operatives in various nations is not profit seeking. It is merely a co-operative exchange of mutually needed goods. Such trade builds international co-operation and friendship, rather than international conflict. It offers a major hope for one of the economic bases of world peace.

SOCIAL PROGRESS makes the well-being of all more and more the business of each; it binds all closer and closer together in bonds from which none can escape.—HENRY GEORGE.

MACHINERY IS THE SUBCONSCIOUS MIND OF THE WORLD.—GERALD STANLEY LEE

Rehumanizing Production

A second result is improvement in operation because of actual suggestions for efficiency, and changes in method which come from the workers. "Men will use their heads as well as their hands when you give them the facts," said Robert B. Wolf of the Weyerhaeuser Timber Company, who had pioneered for many years in this field, in co-operation with the Brotherhood of Pulp, Sulphite and Paper Mill Workers' union. The Amalgamated Clothing Workers (C. I. O.) and the International Ladies' Garment Workers (A. F. of L.) have long co-operated with management in the technical analysis and the improvement of manufacturing processes. The latter union now has a Management Engineering Department with a "portable laboratory" which can be shipped wherever needed. It includes full motion-study and time-study apparatus, stop watches, drafting board, various measuring instruments and a motion-picture camera. This expert engineering service is rendered free to employers who have contracts with the unions.

mount, the men must own the machines. Not a few men, but the many. A widespread democratic ownership of industry will best guarantee its use primarily for service of humanity, rather than for exploitation. I will go farther and say that only the setting up under a world government of certain international economic controls to lower tariffs, stabilize currencies and assure free access to raw materials and markets will in the end keep the economic machine from crushing humanity through recurring wars, of which it has been a principal cause.

But more widespread democratic ownership of industry in each nation is a prerequisite for international economic peace. This can come about in three ways or a combination of them: increase in the number of persons participating in the effective ownership of private businesses, together with profit-sharing plans; public ownership of certain industries, and co-operative ownership.

In the present article, I desire only to call attention to certain features of co-operative ownership, which seem to me

CHILDREN

in Defense Areas

By RUTH ELIZABETH MURPHY

*Associate Director of Vacation Religious Education
International Council of Religious Education*



Wide World Photos

IN THIS OUTDOOR KINDERGARTEN THE CHILDREN OF DEFENSE WORKERS CROWD AROUND THE TEACHER AND HER PICTURE-BOOK

WE OUGHT to give the little bomber boys a chance, too," remarked a small boy in a Sunday school class in a town where bombers are being made. The townspeople in communities that have grown up around war industrial plants have not always been so tolerant toward newcomers. There are many reasons. For instance, in one state farmers were forced to sell their farms for a new war-production plant. These farms had been the pride of their families for generations, and the farmers' resentment carried over to the workers in the new war industry.

But the problems are not all on the side of the permanent residents in the community. Even more serious is what happens to the newcomers themselves, especially to the hundreds upon hundreds of children who are being moved from their old homes to these new, strange places.

Unsatisfactory Housing Conditions

"I'm ashamed to tell folks where I live," a small boy confided, "for we never lived in a trailer before we came here." Sensitive children from fine families are unaccustomed to the hardships involved in living in many defense areas today. It is true that some have been able to move into fine homes built by their companies; others have bought new

little bungalows; and some have found good living quarters in near-by cities. In trying to meet the housing needs the Federal Government has developed housing projects, permanent or demountable, for thousands of families, sanitary trailer camps have been established, and duration dormitories have been built. But these are inadequate to care for the crowds of new workers, and one finds private trailer camps, shacks and makeshifts such as old streetcars, barns, chicken coops and even in one case a grape arbor being used for "homes."

An eight-year-old minister's son, after visiting a large, poorly kept trailer camp with his family, patted the furniture when he returned home and said, "We've got a pretty home, haven't we, Mommy?" Even a visiting child felt the difference.

Since distances are great and telephone equipment is very limited, communication problems become serious. One woman who lives seven miles from town said, "There is one telephone for eight hundred families here, and it's always out of order!" In some housing projects little telephone booths are built out beside the sidewalks at long intervals down the street. Since doctors and hospitals are often miles away, this situation often results in real hardships.

"You can't forget your grocery list if you live here," said another woman.

"You have to go three miles down the hills to get even a loaf of bread."

Then children must go to school. The Federal Government is spending huge sums of money to help local school boards meet the terrific new needs. In one West Coast town the authorities built a demountable schoolhouse. But schoolteachers are scarce, since many have gone to work in defense plants. Many places still need new schoolhouses. Double sessions are the rule; and some children will not get to school this winter because they live too far away from a school.

Added to these conditions are the problems resulting from the high tensions of speed work and irregular family hours due to shifting hours of work.

AT THE END OF THEIR SHIFT THESE WAR-PRODUCTION WORKERS SWING ALONG TO THEIR HOMES IN A TRAILER CAMP



Meals are hard to serve this way. Jack and Susie "must be quiet" while working members of the family sleep. "I never had any trouble with Mary at home, but now she cries all the time,"

one mother reported. She did not understand how the new living conditions could upset a child so much.

Recreation is very important to relax the tensions brought by wartimes. But

the outlying new communities have no playgrounds or directors. A manager in one housing project said, "The playground equipment was promised but was
(Please turn to page 14)

The Church Answers This Challenge

By JOHN W. THOMAS

THE average church member reads the newspapers. Lately, he has seen many headlines such as "Predict population doubled by end of year," "Defense industries bring boom to county," "City's output trebled since war," "Defense housing project brings hundreds of families." What do they mean to him, and what *should* they mean to his course of action as a Christian? This is one of the greatest eras of human migration that the world has ever seen. The problems that always accompany such large-scale movements of peoples are present—intensified by the speed and at times by the temporary nature of the migrations.

Miss Murphy has described vividly the conditions existing in defense areas. Let us look for a moment at some of the facts behind the conditions. The most conservative estimate would place the number of people involved in the millions. In many boom towns the population has doubled or even trebled in a short time. An excellent example is a Western town where there has been an increase of from 17,000 to an estimated 70,000; another, a Midwestern city in which the census of 1940 counted 115,000 people; it had grown to an estimated 220,000 in 1942. Nor have industrial cities been exempt from this process of growth. Some 400,000 people have migrated during the past two years to one whose 1940 population was 1,000,000.

Surely this mass movement has presented to our nation and particularly to the Christian churches a serious challenge. Not only have family units been moved, but many industrial workers left their families behind when they went to work in a defense area. These men—and women—face the problems of housing, loneliness, the profitable use of leisure time. As Miss Murphy has explained, our churches are co-operating denominationally and interdenominationally to try to solve these many problems. But there is a challenge, too, for each individual church and each church member. Someone or some group in any community has to "start the ball rolling." *All* must co-operate or the problems will remain unsolved.

What can your church do? The following suggestions have been made by people close to the situation. Many of them have been tried with success.

Adapt them to your own community, and get to work!

1. In some areas large numbers of the newcomers are living in furnished rooms and apartments. There is need of an *interchurch* calling campaign to reach and interest the strangers in our midst.

2. Some churches are reaching the newcomers by providing social centers in the church, to which lonely people may come and find friendship in a Christian atmosphere.

3. Where there are trailer camps or government housing projects far removed from churches, it becomes increasingly evident that the best approach is from within the community itself. In many cases, missionaries provided by the local groups, in co-operation with the national societies, have already organized churches and church schools. In other places, it has been found advisable to enter these new areas on an interdenominational basis.

4. In meeting the needs of children whose mothers are employed, many churches are co-operating with local social service agencies in providing nursery care for small children and playground guidance for those of school age. Contributions in the form of workers, equipment and donations are all needed to support these projects.

5. Social workers are becoming increasingly aware of the need for more personalized child care. This can be given by foster homes willing to care for children during the hours when their mothers are at work. Here the church can render special service in seeking out homes that will give spiritual nurture as well as physical care.

Through the World Emergency Fund, our denomination has provided funds

which may be added to the local resources available so that trained workers may be procured to meet the increasing need. Both the Woman's American Baptist Home Mission Society and The American Baptist Home Mission Society stand ready to co-operate with local churches in planning programs and in securing the personnel necessary to put the plans into action.

In these days, most of us find the tragedy of the world mitigated only by the hope that out of this suffering shall come a better tomorrow. As Christians we know that a better tomorrow depends entirely upon our ability to lay strong spiritual foundations for it. These foundations must be built *now!* We must resolutely face the challenge that confronts us in the problems of the millions working in our industrial defense communities.

Is *your* church in a defense area? If so, what is *it* doing to solve the wartime problem described here?

Perhaps the greatest obstacle in the path of immediate practical service that any church in the defense areas faces is that of waiting for "something big" to happen first, or of thinking that the problem belongs to others.

Whatever is done must be done largely by the churches close to the scene of this wartime need. Moreover, much of the work will have to be done on a small scale. The important thing is to do *something* and to do it *now!*

Through the World Emergency Fund, of course, every church in the Northern Baptist Convention can have a part in this urgent work.

THE EDITORS

WOODEN WALKS WITH SIGNPOST MARKERS GIVE A METROPOLITAN TOUCH TO THE TRAILER PARK'S SURROUNDINGS



The Church



REV. EDWIN H. FREY

THEY had a word for it in the Middle Ages—*moat*. There were plain and fancy moats. Some were shallow, water-filled ditches that required no particular ingenuity to cross. Others were complete with alligators or crocodiles that could make things pretty warm for the unwary invader. Still others were dry trenches prowled by lions looking for an extra meal.

Buildings do not have moats any more. Except church buildings. The old moat is still to be seen today protecting most business-district churches. Gloomy, gray walls, needle's-eye windows, locked and barred doors, massive iron fences, gates even Samson himself would have to heave twice to budge—these form today's moat. "A mighty fortress" is the total impression, and the casual passer-by probably will not feel equal to storming the stronghold.

Chestnut Hill Baptist Church used to have a moat, too. And if any church needed a moat, it was Chestnut Hill! A once busy service station to the right, a streetcar and bus terminal in front—the perfect setup for a wide, water-filled moat. With crocodiles!

"The Church by the Side of the Road," they called it. They might have added, "Where the race of men go by." That was the trouble—they were going by; they didn't stop. It taught Chestnut Hill a very elementary lesson. Suddenly the church remembered that it came not to shut itself behind its walls—but to minister. To minister, it had to become accessible to people. To minister, it had

to substitute a quiet, effective dignity for gloominess. It had to put out the welcome mat. It had to take away the moat.

The church had to prove that it was not an impersonal, tight-fisted landowner whose apple trees were strictly for its own enjoyment. It had to let those men and women who were going by out there know that Chestnut Hill Church was very much concerned about what happened to them. And that was the reason for the bench.

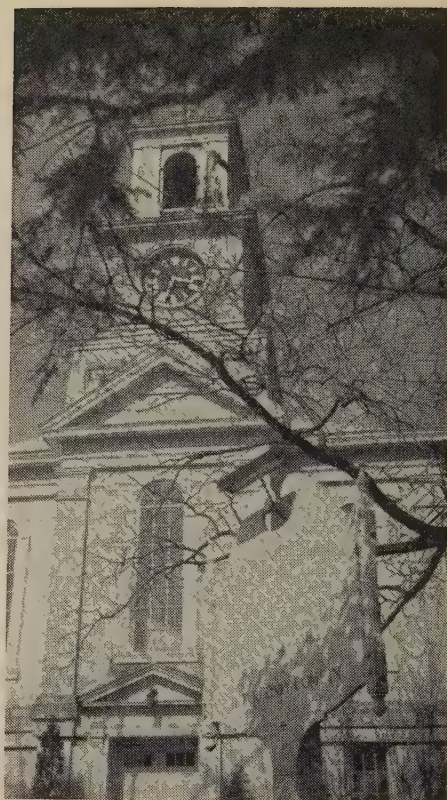
It's a very ordinary bench. The fact that the church itself supplied it and that it is located in front of the church property makes it an unusual bench. A lot of churches would have felt that the beauty of the church surroundings was more important than the comfort of people waiting for a bus or a trolley. They never would have put out such a bench; they would have left their moat as formidable, their church as unapproachable, as ever.

Neatly lettered on the back of the bench, the words, "Courtesy of the Chestnut Hill Baptist Church," show the weary shift worker or the tired shopper that the church behind them has reached out to the sidewalk, out to this race of men going by—so that they would not have to go by, so that they might stop and rest. Perhaps our churches have not thought enough about the physical comfort of those who are passing by.

Nor is the music of the church closely guarded by inquisitive doorkeepers. The church music is free to all, even to those who are on the outside. From the church tower at the noon hour may be heard something like this:

"Beneath the cross of Jesus I fain would take my stand,
The shadow of a mighty rock within a weary land;
A home within the wilderness, a rest upon the way,
From the burning of the noontide heat, and the burden of the day."

For a quarter of an hour the inspiring music of the church is played from recordings. The music reaches out to the sidewalk, out to the street, to show that this is one church interested in the sorrows, the joys, the problems of all listeners, not only of those who know the password that will let down the drawbridge.



THE SIGN IN FRONT OF THE CHESTNUT HILL BAPTIST CHURCH SPEAKS OF "THE CHURCH BY THE SIDE OF THE ROAD"

INSIDE

The bench and the chimes might be termed the "out-patient" service of the church. But inside the church is the heart of the program. You have to do more than take away the moat; you have to get people interested enough, curious enough, to enter what might once have been forbidding walls.

From twelve until one o'clock on weekdays the church doors are open, and the sanctuary is made available for prayer and meditation. Perhaps this would not seem novel to some large Protestant churches, but it is indeed a new departure for a small, neighborhood church. Chestnut Hill has the added feature of having the pastor present for consultation during this period.

Perhaps we ought to say a little about the pastor. He is a young man, rather new to this community. When he came he had a situation on his hands that many preachers might have felt was discouraging. When Edwin H. Frey accepted the call to Chestnut Hill he found there were only fifty-five members on the roll—and the roll had been dwindling through the years. Edwin Frey had only his fifty-five members—plus a high conception of the church opportunity in the community. The two somehow have not always gone together.

"To have a successful church, a ministering church," many people point out, "takes a lot of members, plenty of money, big-scale planning and co-ordination." That may all be true if the

by the Side of the Road

By GLENN H. ASQUITH



THE SIGN TELLING OF THE OPEN DOOR INVITES PASSERS-BY TO ENTER THE CHURCH, FOR MEDITATION OR PRIVATE WORSHIP

church they're talking about lacks imagination. Edwin Frey and Chestnut Hill have made clear that you can get along without some of the de luxe fixtures if you have—*vision*.

There was the matter of expense. The church could not afford to spend much on its community-consciousness program. Economy was one factor that recommended the bench, yet did not take away from the resourcefulness or the practical usefulness of the idea in the least. The lettering on the back represented the chief cost of the bench. An amplifying system was found among other unused odds and ends in the church supply room. A few small parts were bought for it, and the services of a young electrician were largely donated. Now the minister is able to sit in his study and operate the record player that controls the music from the tower or from a smaller speaker hidden in the baptistery. It took only a few more wisely spent dollars to pay for painting an attractive sign to stand at the front gate, reading:

"OPEN. Come in for prayer, rest and meditation. All are welcome."

The sign, mounted on casters, is wheeled out to the gate for the meditation period each day.

Another small item of expense was the direction cards, lettered to indicate the way to the sanctuary and the pastor's study. Folders in the pews welcome visitors and tell them about the other regular services of the church. These folders are mimeographed.

People do come in, and when they go out they carry with them the calm produced by the atmosphere of peace found in the lovely and well-kept building. The softened sunlight coming through the windows and falling on the white-and-mahogany pews, the muted tones of the chimes all aid in meditation and prayer. These visitors gain strength for another day of speed-demanding work at the production lines, for another day of toil in the home, for another day of aspiration. Yes, they take something away with them.

Unfortunately, the summer and the winter programs cannot be the same. The out-patient service is not used so often as during the summer months. The week-night prayer services this year will be held in the homes of the church members to conserve fuel. During the severe cold, this church adapts itself to the weather and uses different features in carrying out its program.

HELPING HANDS

Chestnut Hill cannot support a full-time minister, but it has one! What's the secret? The Second Baptist Church of Germantown retains Mr. Frey as its assistant pastor and helps with his salary. When Mr. Frey has a service in the Germantown church, the pastor of that larger congregation, Dr. V. Carney Hargroves, goes to speak at Chestnut Hill. This usually occurs on the first Wednesday of each month. Dr. Hargroves actually urges his members to visit Chestnut Hill on Sunday mornings to lend their support!

There was one devoted member who would be glad that the church is making its encouraging voice and hand felt in the community. He was Deacon Ezra Sands, one of the charter members of the church back in 1834. Deacon Sands was baptized in a near-by stream, to the accompaniment of the catcalls of the more adventurous boys of the neighborhood. He was one of the seventeen mem-

bers who dared to call a full-time pastor and guarantee him a living.

Deacon Sands's earthly remains rest outside the back door of the church. The grass has grown up around his monument and around the stones of the other early fathers of the church. The cemetery will be put into better shape soon, but now there are more pressing things to be done. And this is as it should be. Deacon Sands would say so, too.

Bravely the Chestnut Hill church displays to the world its new-found motto, carefully inscribed on a signboard, composed by the Rev. Arthur D. Gee, one of Mr. Frey's predecessors:

THE CHURCH BY THE SIDE OF THE ROAD

This church by the side of the road.

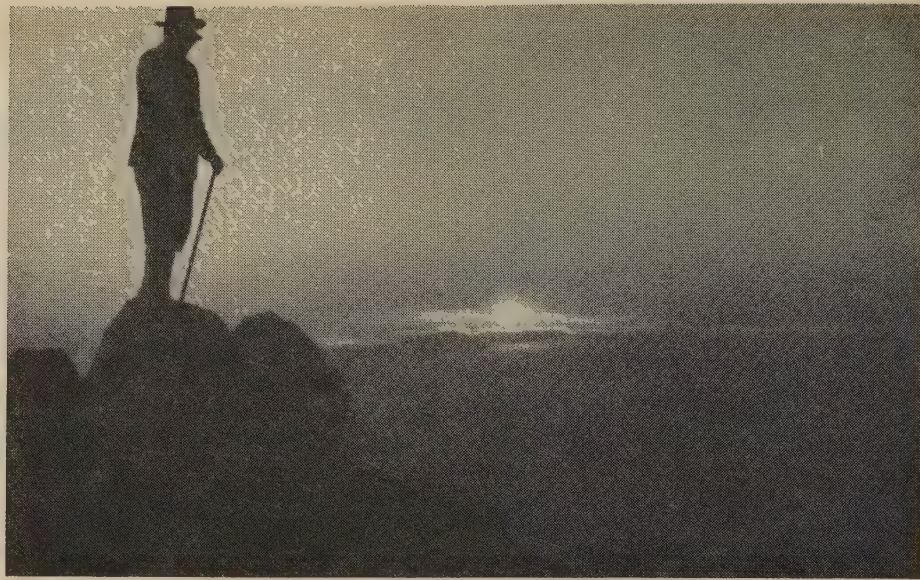
Whose God is a friend of man,
Wants to give you a lift with life's load
And believes in its heart that it can.

So you will not find a modern example of the medieval moat at Chestnut Hill. You'll find, instead, a church that is able to feel and understand the weariness of travelers—and does something about their weariness. You'll find a church that is letting its voice, its inspiring, burden-lifting voice, be heard by those who need inspiration, who need burdens lifted. You'll find a church with its doors unbarred, unbolted, thrown open to all who are looking for a garden of prayer when all around them is a sea of distress and terror, raging at their very feet.

THE CHURCH HAS PROVIDED A BENCH FOR THE USE OF PEOPLE WHO WAIT ON THAT CORNER FOR STREETCARS OR BUSES



Toward the Sunrising



Facing the Future with Hope and Purpose

By JOHN W. BRADBURY

THERE is a beautiful and inspiring metaphor in the Bible. Nine times we are told that the children of Israel journeyed "toward the sunrising." In each instance, the phrase is used in relation to the political, economic and religious emancipation of the Israelites.

In the march to Canaan, two and a half of the twelve tribes settled in territory conquered before the other Israelites crossed the river Jordan. Although they were allowed to do this, Moses commanded that, when the day should come that the other tribes would require their assistance, then they should go forward and help to win the complete victory.

So, when the time came, Joshua declared: "Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising" (Josh. 1: 13-15).

Marching Toward Emancipation

The emancipation of the children of Israel from Egypt made it necessary for them to journey to the east. They called it going "toward the sunrising." The Reubenites, the Gadites and half the tribe of Manasseh, seeing that the land of Jazer and of Gilead was a place for cattle, besought Moses that they might

be allowed to enjoy the spoils of conquest and set up cities and homes in that area. Moses granted their request—conditionally. Now in the time of Joshua, when the other tribes were ready to go forward, it was necessary that these should leave their peaceful rest and go to the help of their comrades.

It is always difficult, after life has become settled in a routine, to disturb the *status quo* in order that new services to others may be rendered and the cause most dear to human hearts advanced. For the men already settled in Canaan to cross the Jordan and to go with the other Israelites into battle meant a departure from all that was dear to them. Their homes, their wives, their children and their possessions must be left behind. Yet their settlement was but one stage on the way to the establishment of a theocracy in all of that area. *Their* victory was a limited one. Still greater issues had yet to be fought out.

Stirred up to Go Forward

This ancient setting is symbolic of our present-day situation. We thought we had established a *status quo*. We were settled down in our comforts, and our expectations were that in our time we would have peace. Such, however, is not the case. Now our whole national life and economy are disturbed. We can only hope that God is dealing with us even as he dealt with ancient Israel—that he is stirring us up for a purpose. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange God with him" (Deut. 32: 11-12).

Like the two and a half tribes, we had settled down on the wrong side of Jordan.

Now we learn that there is a vast area yet unconquered for God. We must be stirred out of our rest and peace in order that past victories may be shared with larger hosts of people the world around. We have learned that for freedom to survive anywhere in the world, *all* the world must be free. For justice to hold the scales equally, all men must be taught the justice of God. For Christianity to achieve rest, it must advance toward bringing all nations into the orbit of Christ. Failure adequately and effectively to press the spiritual warfare commanded by Christ has resulted in the clash of material forces. This by no means removes the obligation we have to march militantly under the spiritual banner of Christ; if anything, it intensifies the need.

Journeying toward the sunrising means, then, that we should face the future with hope and purpose. We cannot do this without due regard to the past. What gains we have made must be secured. The great threat to our well-being and to our world order is that no good thing we possess is so secure that it cannot be taken from us. The rights of a free conscience, freedom of opportunity, freedom for personal development, and freedom from fear—all are treasures that we can lose. The progress of that which is good in history seems to have been obtained through persistent sacrifice and crushing labors. Sometimes it would seem that there are more forces ready to tear these things down than there are to uphold them.

These values will be upheld and secured for oncoming generations, however, if we are willing to be disturbed out of our quiet and our rest just now. What the fellowship of those who journey toward the sunrising requires, we

must be able and willing to give. No power yet has been found that can hold back those who march forward with hope and purpose in their hearts. There must be a camaraderie among Christians as there must be an *esprit de corps* in military forces. Discipline must restrain individual selfishness. The tensions that produce peevishness must be reduced to a minimum and eliminated if possible.

A Progressive Faith

The aim of Christian labor and witness is the conquest of new territories to be brought under the rule of Christ. Not only must we continue that work which was worthy before our present chaos, but we must expand our vision and improve the results of our labors.

Christianity is a progressive faith in the sense that every achievement becomes a point of departure. "Whereunto we have attained, from that point on let us walk." We Christians are always in danger of losing what we have unless we add to it. This is true of personal devotion. Let a man neglect his devotional life and soon he will cease to be devout at all. There is no law in existence by which reverence may be developed in the soul without the soul's own deep and abiding co-operation.

The fact is true also in relation to our accomplishments in service. Our powers diminish or become stultified through disuse. Give any talent too long a rest and it will almost disappear. The best thing to do with any gift is to use it with all our might. The servants of God are not trained on idle fields. They are the products of cross-bearing, self-denial and energetic pursuit of that which is good.

It is likewise true of our personal culture. No man can receive God's Spirit in regeneration without being inspired to seek the holiest culture. That is why each converted soul may aspire to transcend the crudities of disposition and the foul habits of life. Neglect the Spirit, and we shall soon degrade life to the beggarly level of a misbehaving world.

The principle is true also in relation to what we might call "territorial coverage." This is the area over which we have influence. It is the field of our service. It shows us the landmarks of the territory that has been victoriously conquered for God. To keep that territory we must conquer more.

No Christian can stand still. No Christian cause can stop. The measure of every Christian's life is its outreach. The Christian life is not simply a platform on which we merely elect to stand; it is a forward march. To his disciples Jesus said: "Follow me." It meant following Jesus to Calvary, to the tomb, to the resurrection mount, and even in faith to the throne of the universe. So we say that Christianity is an ever-expanding life and faith.

The Sun of Righteousness

Before us is a glorious consummation. Why are we journeying toward the sun-rising? What is our inspiration? The answer may be given in the words of Malachi 4: 2-3: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

This is the Old Testament way of saying what we read in the New Testament, in Hebrews 12: 1-2: "Seeing we . . . are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily

beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Is not this inducement enough? The light of the world is Jesus. Our faces are set toward him. The royal souls that march on earth in splendid progress, serving God and man, are those whose faces are set "toward the sunrising."

THERE is no greater disloyalty to the great pioneers of human progress than to refuse to budge an inch from where they stood.—DEAN W. R. INGE.

DO YOU KNOW THAT—



THE FIRST ANGLO-AMERICAN COLLEGE DEBATE IN HISTORY WAS HELD IN 1921 BETWEEN BATES, A BAPTIST COLLEGE IN MAINE, AND OXFORD, AT OXFORD, ENGLAND

EVERY GIRL ATTENDING THE BAPTIST INSTITUTE FOR CHRISTIAN WORKERS IN PHILADELPHIA GETS A "NEW" MOTHER. BAPTIST WOMEN "ADOPT" THE STUDENTS FOR THEIR SCHOOL CAREERS



CENTRAL BAPTIST THEOLOGICAL SEMINARY, KANSAS CITY, MISSOURI, SERVES AN AREA WITH AN AVERAGE RADIUS OF 800 MILES. OVER 400,000 BAPTISTS LIVE IN ITS ARC OF SERVICE





TELEPHONES ARE SO SCARCE THAT MANY PEOPLE MUST WALK A NUMBER OF BLOCKS TO A PUBLIC BOOTH LIKE THIS

Children in Defense Areas

(Concluded from page 9)

long delayed; so I just built a few things for the children myself. They needed something so badly." In one trailer camp we saw a small boy crying. We discovered that his mother had just punished him for trying to set fire to the bleachers of the old fair grounds where they were located. Some supervised recreation would have filled this boy's time and prevented such a happening.

Eight-Hour Orphans

Everywhere mothers are going to work. "Door-key" children are found in nearly every state—children who wear door keys around their necks because there is no one at home during the day. The older sister or brother looks after the younger ones. Some children are locked in houses or trailers. This is true in large cities as well as in out-of-town locations. When a cross-section survey of five schools in one Eastern city was studied, the authorities were surprised to find that in over one-third of 2,600 families, both parents were working. The agencies of the Federal Government are trying to meet these needs. In many cities the child care committees of the local defense councils are trying to enlist the help of the employers to discover the real facts. Hours for day care and nursery schools must match the working hours of the mothers. In some communities, churches are being used as bases for the day care of children.

Government and church officials are urging mothers of young children to stay with their families because psychologically it is bad for young children to be separated from their mothers. Home is the best place for the young child, for there he feels the security of family love. A child is young for only a few important years. He needs at this time the

care that only a mother can give. The next generation must be protected. Since the majority of the children in the new defense areas are young, it is important to help parents to see this situation clearly.

What Are the Churches Doing?

Church groups all over the country are at work trying to meet these needs. Local churches, city, county and state councils of churches, and ministerial unions are doing valiant work. The missionary and the educational forces of the denominations, through the National Councils, have formed a Christian Commission on Camp and Defense Communities to be the clearing house for this work. The International Council of Religious Education has been given special responsibility in the field of children's needs. Facts recorded here were learned from investigations made by the children's workers of the various denominations and by the directors of the Department of Vacation Religious Education of the International Council. Miss Pearl Rosser, Director of Children's Work of The American Baptist Publication Society, is helping to make the explorations that will enable the leaders to plan for future work. Other agencies, such as the United Service Organization, have helped these workers in these investigations.

In some communities church women and ministers have made friendly visits in the homes of war workers. Story hours have been started for the children. Friends mean much to the strangers. Real help can be given in making it possible for the new folks to meet one another as well as in helping them to become acquainted with the town.

Sunday schools have sprung up all over the country, in private homes, in schoolhouses, in community houses and in the maintenance buildings of housing projects. It is thrilling to see the newcomers offer to teach in the Sunday school. Sometimes this means real sacrifice. For instance, one mother, who works in a bomber plant five miles from home and keeps house for a husband and three children, also finds time and energy to teach a Sunday school class in the maintenance building of the housing project where she lives. In addition, she goes to a teacher's training meeting once a week. Many busses are being sent to the new housing areas to bring children into near-by towns for Sunday school. In one housing project the block leaders of the Defense Council recruited the children for Sunday school.

Vacation church schools were held in many new defense areas during the last summer. This program, which combines study and activities of many kinds, including recreation, is well adapted to meet many of the needs in these areas. One young pastor, visiting in a private trailer camp, found enough willing

women to supply two near-by churches with vacation church school teachers.

The managers of the Federal housing projects have been glad to co-operate, provided all the children were made welcome, because this helped to build community spirit and "kept the children out of mischief."

The First Baptist Church of Bremerton, Wash., has employed a fine young woman to work in a large housing project a few miles away. There is a beautiful community building where they have both Sunday school and vacation church school. The Baptist Home Mission Boards have placed two missionaries in the eastern part of Bremerton, where they are doing fine work in connection with the Manette Community Church. They hold two Sunday schools each Sunday in addition to the one in the church: one in a large community house and one in a schoolhouse. They also conducted vacation church schools last summer.

Baptists have placed a number of special workers in defense areas. It is hard work, because living conditions are difficult and the newcomers feel strange and have a sense of being there only temporarily. But Christian education can and is meeting many of their needs.

In one defense area seven miles from the nearest small town, the state council minister and a visiting children's director met a group of women in a crowded living room—the biggest space available. Plans were being laid for starting a Sunday school and church services. The minister said, "We can begin in about six weeks in a tent." "Six weeks!" exclaimed one woman, "we've been waiting a whole year! We'll bring newspapers and sit in the weeds if you'll begin next Sunday morning." And they did!

These are problems that cannot be solved by a few special workers in isolated situations. These new communities are the responsibility of our Christian churches—of *your* church. What are you doing to "give the little bomber boys a chance, too"?



"Leaders Say:"

OUR NATIONAL EXPERIENCES have taught us that the decisive battles for democracy will be won or lost at home. These battles are like all spiritual and moral struggles in that neither side ever can rest. Maneuvers may vary, but the fight goes on. In times of peace or war, behind events on the day's front page there is the constant struggle of man for freedom, truth and life's necessities. We do not take up arms to defend possessions that we do not have or do not desire. If we are to advance democracy we must possess it in conviction, understand what it is about and desire it with all our heart. We have learned that a world of understanding and co-operation begins within the human desire. The mind reaches its soundest convictions when the world is at peace. Normal and healthy growth takes place only in normal and healthy times in an environment that we know and love.

We have had many such periods in our history and used them well. Perhaps we might have used them better, but we have not failed altogether. If any of us feels remorse for what we have neglected, he can repent now and prepare for the future. The battle of democracy will not cease when men lay down their arms. It will continue in the homes, in the schools and in the churches of America. Democracy owes much to Christian churches, and it is possible that the future depends more upon the churches than most people realize.

Baptists know what their churches have done for democracy. They have always defended freedom of conscience against state and ecclesiastical controls. Baptists point to the autonomous status of their churches and sing the praises of ecclesiastical freedom, freedom not only from the state but from the restraining wishes of other churches. They submit their souls and their personal theologies to no tribunal other than conscience. That is the Baptist position. The worth of democracy is never questioned among Baptists. Their churches do not work alone today, for other Protestant churches work beside them. We know that Baptists, together with their evangelical friends, can do much for democracy. The final victory must be where the democratic way is practiced, and that is where the church is at work.

What can our churches do? They can make men and women Christian. They can win them to the Christlike character until men shun selfishness and think of their brother men. The heart of the Christian gospel is responsibility for

others, and the heart of the gospel is expressed in service. Jesus said of himself, "The Son of man came not to be ministered unto but to minister." Men who reveal their discipleship in this fashion are the finest citizens. By making better Christians the church makes better citizens.

Our churches can help best by being practice grounds for democratic living. There are two reasons why this is effective. First, a good example is often followed. The churches can be good examples of brotherhood in action. Second, men can practice democracy within our churches. A strong belief is not enough, for men need the right attitudes and habits that can be formed only by practice.

Some churches should pause here for some soul searching and ask themselves the question: Are our methods democratic? Some churches practice undemocratic principles. Gifted persons who accept positions of leadership sometimes use their ability to control the policies of the church. They may try to influence the pulpit by demanding that the minister avoid discussing subjects that are unpleasant to them. This is not true of most churches. If it had been true, the church could not have made its great contribution to democracy. By no means are *all* Christians with money and influence dictators. Most of them work at the tasks set for them. They know the meaning of democracy and rejoice that they can serve God and their fellow men even when others do not follow their wishes.

A minister can do much to help his church become a school of democratic living, but not every minister has done this. Some ministers have used their positions to have things done their way. They go from board to board and from class to class arranging this and arranging that. Their so-called suggestions are meant to be commands. How many programs, dear to a minister's heart, have been forced through meetings without the congregation understanding them! Such programs can succeed only while the minister drives people to them or does the work himself. If those plans were allowed to germinate within a congregation over a period of time and were adopted only when the people understood and wanted them, they would be much more successful. Perhaps they would not mature so soon, but they would have better support.

Here are two suggestions that are derived from an observation of successful churches. The first suggestion is that all

decisions be reached democratically. All church groups should be represented on committees that decide things concerning them. No person or group should compel a committee to reach certain decisions. Its members should become informed and be permitted to express themselves. The committee should make the decisions—not the pastor and a few leaders. If the program that is undertaken involves the assent of the whole church, the congregation should have an opportunity to act upon it. Suggestion number two is that our churches should put their members to work. Let there be a place for everyone. This will prevent a few persons from controlling church policy and will give everyone an opportunity to develop leadership.

Democratic ways of living and thinking have usually preceded the development of liberal constitutions and governments. Such governments usually find their existence jeopardized unless the citizens have learned how to work together. Our American government was preceded by democratic conduct that was the product of long experience, and the churches contributed much to this situation. The independent spirit and methods of religious groups were of great aid. The church led men because its ideals anticipated a great future for men. Can the churches of America continue to lead and to prepare us for the greater democracy we hope to have in the future? We hope and believe that they can, but this can be accomplished only if they determine to do so.

—HAROLD S. KNIGHT

BAPTISTS need to remember the lesson of the fall of France. When democracy is carried to the degree that it becomes divisive, it loses its right to live. If our Baptist democracy is to remain alive and flourishing, individual Baptist churches must learn the first lesson of democracy—the rule of the majority. There may be things about our government, our denomination, or our church of which we disapprove, but the advantages of co-operative activity for Christ far outweigh all other factors. . . . The corollary to the rule of the majority in a democracy, whether a church or a government, is the rights of the minority. . . . Though these views may be at variance with those in the majority, they are of inestimable value in furnishing the necessary checks and balances apart from which a democracy cannot be effective.

—HILLYER H. STRATON, in
Baptists: Their Message and Mission.

CHURCH SCHOOL WORKERS' CONFERENCE

Suggested Program for February

"He Hath Made of One Blood..."

By R. ALFRED HASSLER

TO THE LEADER

We are living, these days, in the very midst of what amounts to a total upset of our whole manner of living. Out of the vast convulsion through which our world is passing must come, eventually, the kind of society under which we and our children will live for generations to come.

For Christianity, these days are a challenge and an opportunity. Great masses of people, disillusioned with "things as they are," look anxiously for a leadership that will bring them happiness and security. Yet if Christianity is to seize this opportunity, it must show these people that it has genuine answers to their problems. One of the major problems is that of creating better relations between races.

To this task the church school must give serious, prayerful consideration. Through its influence upon boys and girls it can send out into the world a spirit of reconciling love to meet this problem; if it fails to do so, it will have failed its Lord in a crucial time. Bring to this meeting a reverent concern to determine the truth, and try to communicate to the rest of the workers and leaders a sense of the importance of the topic.

WORSHIP

Because of the importance of the discussion and the extent of the matters to be considered, it is recommended that only a brief worship service be used.

Scriptures. Acts 17: 22-31. This is the brief but eloquent sermon that Paul preached to the philosophers and the skeptics on Mars Hill in Athens. Included in it is the significant comment that forms the theme for this evening.

Hymns. Choose from among such hymns as "In Christ There Is No East or West," "O Brother Man, Fold to Thy Heart Thy Brother," "These Things Shall Be," "We've a Story to Tell to the Nations."

Prayer. For ability to see the lives of others as though they were our own. For Christian humility to recognize that the blessings we enjoy were given to us and not earned. For the insight and the patience to teach boys and girls and men and women how to live with others. For courage to live ourselves each day "as though the Kingdom were already here."

DISCUSSION

1. *The Christian attitude toward peoples of other races and nationalities.* Offhand, that point does not look difficult. Everyone knows what Christ taught—that love should be the motivating force in all our relations with others—and most Christians would assume that they *practice* the Christian attitude toward those of other racial and national groups. Yet it might be important for the group to consider these other angles.

Most people, when speaking of the Negroes, the Chinese or some other minority group, say, "I have no prejudice toward them at all. I simply feel that they should stay with their own and let us do the same." Is that actually Christian? When your neighbor—and remember Jesus' parable-definition of the word "neighbor"—is in trouble, is it enough merely "not to hold prejudice against him"? Presumably the priest and the Levite had nothing against the wounded man they saw on the road from Jerusalem to Jericho, yet the fact that they were content with a negative attitude sets them apart in vivid contrast with the Samaritan who sacrificed his own time, comfort and money to help the robbers' victim.

In this country today thirteen million Negroes feel the effects of prejudice and segregation every day of their lives. Perhaps the individuals participating in this discussion do not *actively* contribute to that situation, but unless they go out of their way to help *eliminate* such evils are they not failing to live up to the gospel of Christ? The same questions apply, of course, to the plight of the Jews and of other minority groups, in this country and throughout the world.

Bring this section of the discussion to a climax by encouraging the group to formulate a general statement that would express clearly what should be the Christian attitude toward those of other races and nationalities.

2. *The local community and the problem of race.*

Assuming that the group has formulated its statement and that the statement is in plain view of everyone (on a blackboard or a large sheet of paper at the front of the room), proceed now to the immediate and local aspects of the problem.

What racial or national groups are

represented in your own community? What contact has the church with such groups, officially or through various members? What is the attitude of the community toward these minorities? Are there ways in which this could be improved?

In Chicago recently a group of white and colored young people decided to spend an evening in a near-by roller-skating rink. When they attempted to buy tickets they were informed that Negroes could not be admitted. They might have let it go at that, but because they realized what an unchristian affront their colored friends had suffered, the white young people refused to enter the rink and instead began strenuous efforts to have such barriers destroyed. As a result of their efforts there is now a strong, organized group of Christians in Chicago attacking segregation wherever they find it.

Do similar situations exist in your community? Is there anything that this church school might do about them?

There is right now one specific matter through which church groups outside the West Coast zone can show their genuine Christian neighborliness. Some 130,000 Japanese-Americans, most of them citizens born in this country, were moved out of their homes and away from their businesses into "relocation centers" scattered about the country. Now the Government is permitting many of these American-born citizens to resettle in towns and cities all over the country *where the community will accept them and where jobs await.* Here is the setting for modern Good Samaritans. (The American Baptist Home Mission Society, which has been active in helping these Japanese-American Christians, can supply additional information and suggestions on this matter.)

3. *Contacts of church school children with those of other races.*

Finally, of course, a group of church school leaders and teachers cannot fail to consider the relations of those whom they teach with those of other races.

Children usually have no prejudice about color or race unless it is instilled in them at home or elsewhere. Hence, a discussion of the attitudes of the boys and the girls in school might bring out also situations in the homes that need to be corrected. Most of the following questions ought to be considered:

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Baptist Leader

Sunday Seven Days a Week

By CARL W. SHAVER

WHEN does Sunday school begin on Thursday?"

It was an anxious, questioning, childish voice that piped up from the hot, dusty street of South Philadelphia one day late in August. And the tiny girl, poorly clad, shielded her eyes with smudged hands as she spoke for the group with her.

The young woman standing at the half-opened door spoke kindly and slowly.

"Why, children, Sunday school doesn't start on Thursday for two whole weeks yet. But when it does we'll let you know. And we'll let your mothers know, too. So tell your friends we'll be looking for them."

Sunday school on Thursday. A strange institution. Yet it happens every year at many of our progressive colleges, seminaries and training schools, where field work programs are carried on by the students. In this way they practice the theory that they learn in the classroom.

The school at whose door the little girl knocked is the Baptist Institute for Christian Workers, tucked away in the middle of the Italian section of Philadelphia. Throughout the school year the students of "B. I.," known to all South Philadelphians as "The Sunday School," carry on an active Christian service program with the families of their neighborhood. For these young women, who come from all over the nation to train for full-time church work, Sunday comes

seven days a week. There are always children at the door waiting to come into the playrooms, to fondle the much handled dolls that wait for them, or to "play house" with the miniature teacups and saucers. Older girls, too, stream in on "their day"—girls whose tough "oh, yeahs" and cynical, sarcastic remarks get an understanding answer and an invitation to be there again next week. Neighborhood boys find Scout work and other activities the beginning of a real participation that leads to regular Sunday school attendance.

The Baptist Institute is typical of our Baptist schools and colleges in that "field work" is only one phase of the multiple service that is rendered. This school was started fifty-one years ago to train young women for foreign missionary service. However, times have changed; therefore, the program has gradually changed until today the school prepares young women for Christian service everywhere.

The graduates of the Baptist Institute may be found from coast to coast and abroad. They are church workers, Christian Friendliness secretaries, home and foreign missionaries, social service workers, teachers. They are typical of graduates from Baptist colleges. With each of them, no matter where she may work, goes a philosophy of Sunday on a seven-day-a-week basis that began in the haunting voice of a tiny girl who asked, "When does Sunday school begin on Thursday?"

be tomorrow vacant storerooms, abandoned dwellings. Where today there is nothing but rolling hills or table-top plains, tomorrow there may be a city of sweating, hurrying, toiling workers. Today's communities are subject to overnight change. Today, in your community, you may touch young lives with your influence. Tomorrow—they may have moved on.

That's why vacation church schools are going to be more needed this coming summer than ever before. That's why Sunday school, this year, must not be limited to Sunday, but be in session several days a week. When industry is going all out for production, when labor has gone all out for victory, when the man and the woman in the street are making an all-out effort to buy war bonds, it's up to the church to go all out, too. The biggest contribution the church can make is an all-out job of preaching the gospel. Business as usual is out for the duration, and every church is going to have to learn a lot about adaptability.

"But we can't have a vacation church school—we never had one before." Forget what has happened *before*. This is *now*, and it's a very unusual *now* that may require unusual methods. It is a *now* offering opportunity—perhaps one last opportunity—to reach those who must be reached soon or never by you. What a solemn *now* it is!

Churches—your church—should think solemnly about a little girl who stopped to talk with her teacher and said, "I'll never forget what you've taught me." Then she was gone.

—KENNETH L. WILSON

A Serious Now It Is

GOOD-BY, Miss Richardson. I guess I won't be seeing you again." The little girl with the big, brown eyes looked up at her Sunday school teacher wistfully, at the close of a class session.

"Why, Mary Jane! What's the trouble?"

"No trouble, Miss Richardson. It's just that we're moving. My daddy is going to work in a shipbuilding factory out on the coast."

The little girl hovered close to the teacher as the others in the class piled out of the room. "Miss Richardson," she said, in a small, timid voice, "I want you to know that I've liked the class a lot and that I'll never forget what you've taught me."

Then she was gone.

Thousands of other boys and girls are leaving their old homes, their old friends, the Sunday schools they have grown up in. Where are they going? To industrial boom-towns, to crowded cities too much engaged in winning the

war to think overlong about the happiness and the instruction of youngsters. They are going to tiny apartments in great industrial areas, to hastily thrown-up dwellings in neighborhoods where every housing unit is like every other, to cities that have blossomed in desert land where churches never have existed. Some of them are going to trailer camps, some to makeshift homes of the crudest sort.

How much are these boys and girls going to take with them? How much will they have that they *can* take with them? How much Bible instruction? How real a knowledge of Christ? How deep an interest in the church? How clear a conception of right and wrong? How sharp a standard of values?

That we are living in a changing world, all will agree. But we sometimes forget that we are also living in changing communities. Where today there is a prosperous neighborhood based upon prewar means of livelihood, there may

"He Hath Made of One Blood . . ."

(Concluded from page 16)

With what minority groups do our children have relations in church school? In the public school? In their neighborhoods? Elsewhere?

What attitudes are prevalent? How can they be improved?

What can the church and the church school, as organizations, do to build better attitudes toward minorities? Consider the possibilities of (a) seeking to enlist those of other races in the membership; (b) exchange of ministers and church school teachers periodically with a nearby Negro church; (c) similar "exchange" social evenings; (d) regular visits of church school classes to unfamiliar sections of town, settlement houses, etc.

Closing Moment of Worship

Have a few moments of silence, asking the group to seek God's will for themselves and for the church school in this matter. Surely those whom Christ deemed worthy to die for are worth our help and friendship!

The Christian Pastor

MORE Than a Sunday Enterprise

By GENE EBERT BARTLETT

It was the title that caught me first: "It Can Happen Between Sundays." A book by Eugene Dinmore Dolloff speaks clearly to a hope we cherish. We want our churches to be far more than just a Sunday enterprise. Then my interest was intrigued by the subtitle: "A Radiant Week-Night Service." Like many other pastors I have asked, "How *do* you put more reality into that service?"

With admirable directness Dr. Dolloff has answered that question. It is a practical book and a stimulating one. Every page or so I found myself saying, "Of course! Why didn't I think of that before?" Now this doesn't mean that every suggestion can be lifted out and transplanted in exact form into your own work. But his suggestions set you to thinking until you say, "Well, that might not be the way to do it in our church, but it gives me an idea of something that would fit here!"

One point seems very clear after reading this book. Whatever "problem" there may be about the midweek service is more psychological than technical. The writer quotes one pastor as having said, "I am bitterly disappointed in my midweek service, but I guess the fault is mine to a large degree, and this because I refuse to elevate the service to the level of our Sunday worship. My people generally think of this week-night gathering as being of third-rate importance—undoubtedly this is the result of my personal attitude." Almost every page makes you realize that this pastor was right. The people's evaluation of the service is largely a reflection of the minister's basic feeling.

"One of the keynotes of the going midweek service of the future will surely be 'variety,'" says Dr. Dolloff and demonstrates it. He has taken the traditional elements of this service and given them freshness and life.

Here, for example, is one of many suggestions for making the hymn service mean more: "Place blank cards in the pew-racks and invite the people at the Sunday services to write the names of their five favorite hymns. Continue this program for three or four weeks, explaining that the five songs receiving the highest number of votes will be used at the midweek service, and definitely name the date. When the long expected night comes when the Five Favorites are to be sung, the attendance will call for the 'Standing Room Only' sign. The par-

ticular merit of this plan is that it can be repeated year after year."

There are practical chapters on helping people to pray, on making witnessing have reality (a lost art we greatly need to recover), on the type of message best adapted to the midweek service, on "publicity that pulls"—yes, even on the choice of a new name for your service.

When you have done all these things, and results still are discouraging—what then? At this point, the author says that the pastor should review the objectives of the service until he sees again that they are worth whatever their attainment will cost. Then he is ready to go back and re-evaluate his program.

An eminent English physician once said to a group of colleagues, "Gentlemen, in the last analysis the secret of caring for the patient is *caring* for the patient." So the secret of a successful midweek service seems to be in caring enough to take pains! Dr. Dolloff has done this consistently, and his experience ought to be widely shared through this provocative book.

When the Devils Are Gone

"When the devils are gone, can we get our old selves back?" Ling Tan asked himself, in Pearl Buck's book, *Dragon Seed*. He meant by "the devils" the invaders who had swept into his peaceful land of China, but what did he mean by his question? He was not asking if he and his would recover from the damage the invaders did to them directly, but rather he felt concerned with what was happening to them because of what they were having to do to the invaders. They were becoming a different kind of people.

The point of this is that the peril and the tragedy of war is not only what is done to us *by* others, but what we may become in doing what it makes us do *to* others. "The devils" was a term used often by Chinese for foreigners, and is so used in this connection with special force, but it has an aptness for our consideration because of the incident where Jesus was accused by his enemies of "casting out Satan by Satan" when he cured the man possessed of a demon. Jesus declared that that would be an absurdity: "How can Satan cast out Satan?" Our function as Christians, while recognizing elements of military necessity, is to maintain a differential so that we may not become completely conformed to that which we oppose.

In reference to what was happening to him, and especially to his sons, Ling

Tan raised the question: "When the devils are gone, can we get our old selves back?" The deep concern that many of us have about our sons and brothers and loved ones is what will become of them, but even still deeper is the concern—what will they become? When it is all over, will they come back as their same true selves that we love?

It is folly to think that this experience will not profoundly affect them. No one can do what they will have to do without the peril of becoming utterly changed in character. If this is not to happen, much will depend upon what we do for them before they go. We feel all the more keenly in our church and church school our responsibility now that the war demands reach down to the eighteen- and nineteen-year-olds. They will not have the advantages of Christian influences in college life which often make up for what we in our shortcomings fail to do for them before. Whatever is done must be largely done now while we have them. This will require all the help and co-operation we can get from homes and families. We can say to these young men and boys now that while from time to time there may not be much to interest or hold you in the church life, if you will recognize what we earnestly desire to do for you and if you will give us your co-operation, some things may come into your lives that will mean more to you in these years ahead than you now realize. One young man writes back from a camp: "I like my outfit very much. The boys are the best. Their habits are clean, and not a penny has been stolen in our barracks. I hope everything is running smoothly at the church. I realize the church has a bigger job today than at any time in history."

Much depends also upon what we do for them while they are gone—how we sustain in their lives what will counteract the influences that might disastrously change their characters.

Finally, if we are to get our boys back in their true selves "when the devils are gone" they must find in us and with us something that will make their sacrifice worth while. One of the most tragic things in American history is that when the boys came back twenty-five years ago they found those at home in the mood of "back to normalcy" instead of a desire to go on toward the new world for which they had offered their all.

We must do our part by keeping hate from our hearts, hope in our hearts, and faith with other hearts everywhere, through whom the kingdom of God may come and devils be cast out by the Spirit of God.

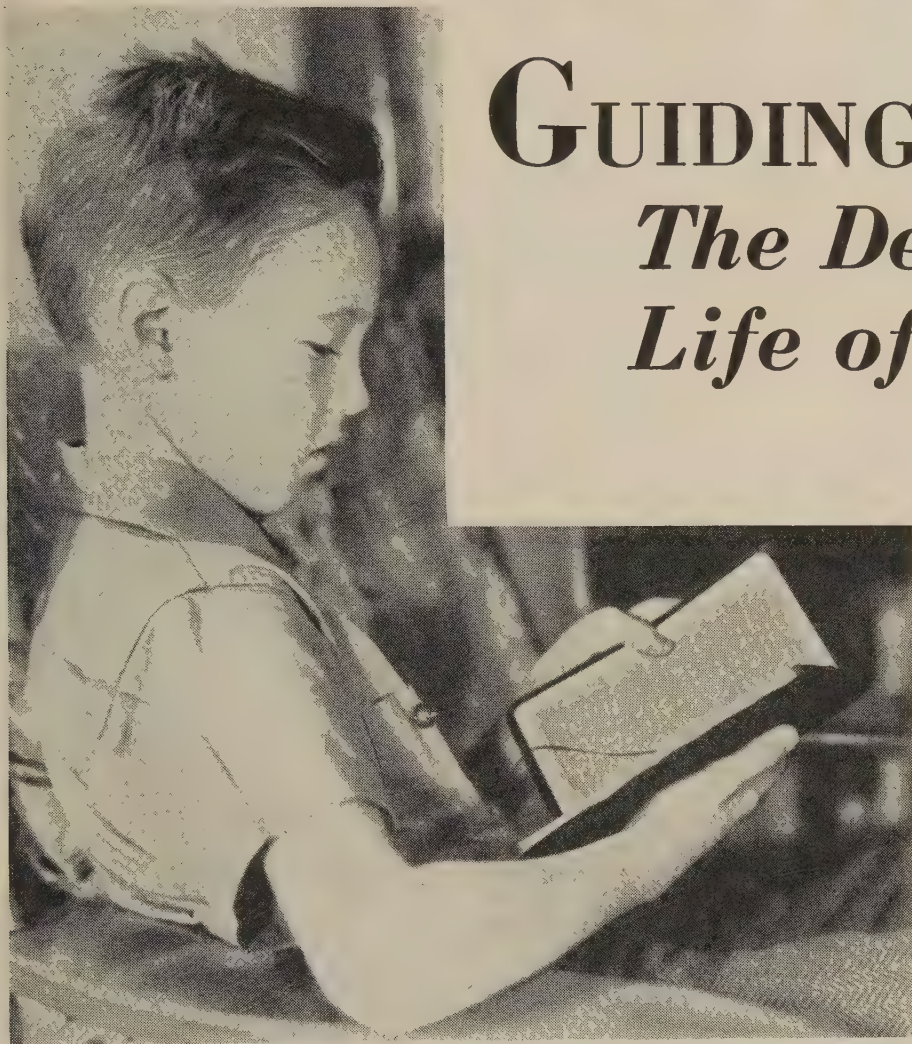
—From a sermon by
C. L. SEASHOLES

Baptist Leader

Children's Leader

GUIDING *The Devotional Life of Children*

By MABEL A. NIEDERMEYER



W. Henry Bolter

In the Home

"Every morning seems to say
There's something happy on the way,
And God sends love to you."

It was Wednesday morning and Janet was dressing for the day. Her voice blended with that of her mother's as they sang the song over several times together. Then followed a few guesses as to just what the "something happy" might be on that particular day and of ways in which it might be found. Janet's day had begun.

What a host of opportunities present themselves in the home for the natural development of the devotional life of children! How readily boys and girls may come to know and to love God when he is thus associated with the events of their day! Why not begin each day with a morning thought of God which is consistent with the child's experience and understanding?

Father or Mother, of course, will need to guide the younger children in that

brief time of joy and devotion. It may come about in varied ways. Father might prefer to relate the sleep and the night's rest with God's plan for the renewing of strength, or to help the child to find God in some other pertinent relationship of life. Some mornings the conversation might naturally lead into the expression of a prayer, while upon other mornings a feeling of God's nearness or care will complete the experience. Mother may make this a time for expressing happiness, wonder or gratitude through a song or Bible verse or the recall of some incident or brief story. Of course, she will need to be resourceful enough to know just what song or verse or story to use most helpfully.

The everyday interests and activities of children present other opportunities for informally aiding their devotional growth. New discoveries in the field of nature and the process of growth itself may be recognized as a part of God's plan of creation; working together in the home may be

thought of as sharing God's plan for happy home life; adventures in learning in the schoolroom may pave the way for new religious appreciations and concerns to be awakened through the home; and acts of friendliness and sharing may lead to a more complete understanding of God through the expression of human love. However, parents will need to be alert to the possibilities that such experiences afford for enriching the devotional nature of their children, or these opportunities will be lost. A seed pod may be just a seed pod—an object of interesting discovery on the part of a child—or that seed pod may unfold some of the mysteries of God's plan for ongoing life.

Devotional guidance of children in the home also has its more formal aspects. Definite periods of family worship may be planned toward that end. Perhaps the simplest form of family worship is the expression of thankfulness at mealtime. Children should take part in that expression as they are able to do so. That they do not wish to be the person to say grace at every meal is evident by the remark of a three-and-a-half-year-old who looked at his father one noon and said, "You say your prayer this time, Daddy." Neither is it necessary or best that thanks always be expressed by the children. It is well for them to participate with the family in this act of devotion, but they should not be expected to become the praying members of the family. Many families have found it helpful to vary the form of expression used from meal to meal. In one family, the various members took turns in leading that moment of thankfulness and each developed it in his own way. One suggested singing a hymn of thanksgiving together, another read a prayer poem concerning God's goodness, while the youngest child asked them to pray her prayer together.

In addition to this form of worship in the home, the longer period of family devotions can be used as a means for guiding boys and girls in their relationship with God. Again, that period should be a shared one as much as possible. Devotional materials that have been written especially for children may be used to supplement, or at times, in place of, those found in the daily devotional pamphlets which have been prepared chiefly for adults. *Prayers for Little Children* and *My Own Book of Prayers*, edited by Mary Alice Jones, *Thoughts of God for Boys and Girls*, prepared by the Connecticut Council of Churches, *Then I Think of God*, by Mabel Niedermeyer, and the devotional thoughts in the primary and junior weekly story papers of the church will supply excellent worship thoughts for the children's contribution to family worship.

Our disrupted family life today is not always conducive to daily periods of family group worship. In homes where it is possible, some parents are hesitant to begin this practice. In either case, a beginning might be made by planning a family Sunday evening devotional hour in which every member of the family might participate not only in the fellowship itself, but also in planning for it. The thought of that period might be built around the experiences of the week before, or the worship might be planned in such a way as to give meaning to the truths discovered in the church program that day. It could be carried out informally, and yet convey the impression that this was a time set apart for "holier things" than the ordinary events of the week.

Special events in the life of the family also afford opportunity for parents to lead their children to see their religious significance. The celebration of birthdays, for example, might become something far more than giving gifts and having a special birthday dinner in honor of the one who has added another year to his life. Why not make this an occasion of spiritual growth as well? A simple birthday ceremonial might be prepared in which each member of the family is given the privilege of telling why he is particularly thankful for the one whose birthday they are observing. The birthday "guest" could light a series of candles, one for each year of his age, and a simple prayer in recognition of God's plan for growth and gratitude for the birthday child could bring the worship experience to a close. A child's first day at school, a new baby in the family, the occasion when a member of the family becomes a member of the church, the recovery of one who has been ill—these are typical of events that might serve to lead boys and girls to think of God in relation to the more eventful happenings of life.

In the Church

Church school leaders of children share with the parents in the responsibility for guiding the devotional life of boys and girls. When we think of the program of the church school, we naturally look to the worship experiences of that program to contribute toward this end, and the informal or more formal worship service of a department takes on new significance. Hymns should be reviewed carefully for their thought content, and prayers should express childlike experiences, appreciations and needs. Pictures should be used and stories told not as ends in themselves, but as guides to a clearer understanding of God and of the Christian way of life. Acts of giving and sharing through offerings or service projects should be looked upon as definite acts of worship—ways of working with God to help others to know and to love him. Finding and coming to know God through the worship of their own department will help boys and girls to find him and to feel his nearness in other places and upon other occasions as well.

But the church school can go further than providing worship experiences for its boys and girls. Its leaders can and should help to give religious meaning to the weekday and Sunday church school activities of the children. Under wise guidance and leadership, new shoes or cloaks proudly displayed by their owners are seen as evidences of God's plan; sharing supplies and working materials becomes a part of Christian living together; an illness in the family of one of the children presents the opportunity for appreciating the skill of the doctor and a prayer that through that skill the sick one may become well again; and questions and comments on the part of the children bring to the alert leader additional opportunities for guiding them to God, the Source of all knowledge and all wisdom.

Leading children to talk to God in prayer is another way in which church school leaders may share with parents in guiding the devotional life of their children, and here we are treading on holy ground. The practice of prayer should be established early in life, for when a child reaches the self-conscious junior age, prayer loses some of the natural, normal aspects present in the life of a younger child. In order to be most meaningful to any children's group, the leader's prayer must grow out of a desire to thank God for some specific form of his goodness, to seek his strength and help for some definite work to be done, or to express joy at some new discovery that has been made in his world. To lead children through the use of a story, a song, or informal conversation to the creation of that desire and its expression will deepen not only the children's spiritual lives but the leader's as well.

Can church school leaders aid parents in helping children to form the practice of private devotional reading and prayer? It is possible for teachers to give guidance at this point, too. They may begin by introducing the children to materials that can be used in that way. The department browsing table should have several books of children's prayers, poems and devotions ready for their reading and use. Teachers should become familiar with those materials, add to them from time to time, and recommend ways in which they will be helpful to the children. The boys and girls could be given an opportunity to copy some of the prayers that especially appeal to them, and to add new materials of that kind to their worship resources as they are discovered. A study should be made of the devotional thoughts in their own weekly story paper, and other suggestions made for personal devotions in keeping with that thought. Passages of Scripture to be used in their

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Good Citizenship Rulers

By Frances Berry

A GROUP of juniors were studying a unit on Christian citizenship. As they developed a code of rules for good citizens, they used the Ten Commandments as the basis of their discussion.

Finally they decided to make "good citizenship rulers," to help them to remember that the Ten Commandments are good rules for us as well as they were for the people to whom they were given long ago.

Making the rulers was such fun and such an inexpensive project that each junior made two. The duplicates were sent, along with a letter explaining why they were made, to a near-by home for Chinese boys.

The rulers can be made very simply. The only materials necessary are long strips of light wood (three-ply may be used), saw, ruler, sandpaper, inexpensive, quick-drying, household paint, brushes, pen and ink.

First, cut the wood into twelve-inch lengths for the rulers, then sandpaper all edges. Next paint the rulers, then measure and mark them into inches.

Under the teacher's guidance the Bible references to be placed on the rulers should be selected. As has been said, our group used the Ten Commandments. The references should be placed on the rulers in large, plain printing that can be read easily.

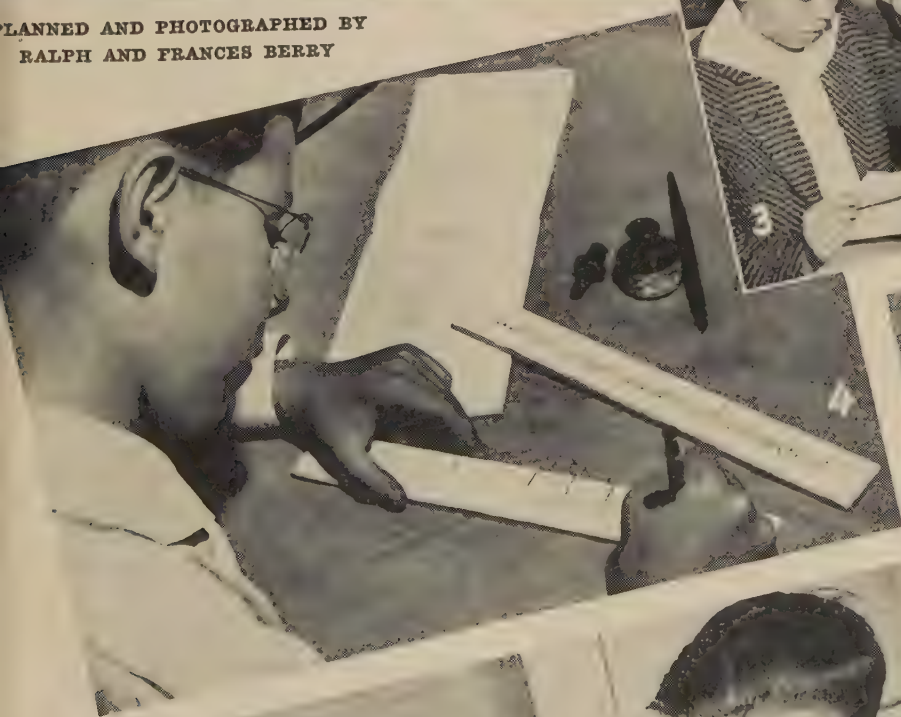
Making Good Citizenship Rulers

THIS IS HOW WE DID IT

1. CUTTING AND SANDPAPERING THE WOOD.
2. PAINTING AND MARKING THE RULERS.
3. SELECTING BIBLE REFERENCES.
4. PLACING REFERENCES ON THE RULER.
5. PREPARING SOME OF THE COMPLETED RULERS FOR MAILING TO THE CHINESE BOYS' HOME.
6. ONE OF THE BOYS PLACES HIS RULER IN HIS OWN ROOM.



PLANNED AND PHOTOGRAPHED BY
RALPH AND FRANCES BERRY



Jimmy Crops Out

By O. G. HERBRECHT

WAIT, Jimmy, just a moment!" Miss Watts looked down at the little package in her hand and at Jimmy already back on the sidewalk and poised almost in midair over his bicycle. "Jimmy, do you mean you are working for Mr. Hobbs?"

"Sure! After school and evenings. Hobbs' Drugstore is a busy place and I guess he needed help." He was astride his bicycle now and eager to be off.

"Well, that's fine, Jimmy. It looks as though the drugstore has a hustler now. I'll be looking for you next Sunday!"

"You bet! I don't have to work Sundays." And with a wave of his hand Jimmy was halfway to the next corner.

Miss Watts looked after him a bit puzzled. "There's something new about Jimmy," she said to herself. "Never noticed it before. Something about the curve of his neck. I like it. Looks as if Jimmy's cropping out!"

Miss Watts was very much interested in Jimmy for she was his fifth-grade school-teacher and his Sunday school teacher as well. Jimmy was her problem in both of them—and her joy. His red hair, like a flame, his healthy crop of freckles, his ever-smiling blue eyes were part of her existence. Sometimes she wanted to shake him, or put him over her knee, or send him home. But she never did any of these. He would smile at her, freckles and all, and his laughing blue eyes held back their mischief for a moment of honest attention, and she would love him as her own.

She went back into the house thoughtfully. Why was Jimmy working? Was there trouble in the little plain cottage across the track, where lived the people with whom traditionally the families *this* side of the track had few dealings?

But when she visited his home the next afternoon in her capacity of Sunday school teacher, she found no sign of economic insecurity. Jimmy's father was a young, clean-cut factory worker. His clothes were clean, his face intelligent, and when he spoke Miss Watts detected the unmistakable signs of a good reader.

"We want Jimmy to learn to take care of himself," said Jimmy's father. "He is so full of mischief that he will waste all his good energy unless it is harnessed to something useful. We are rather glad we don't live on your side of the track, begging your pardon!" His smile explained Jimmy.

"Over there we might do too much for Jimmy; maybe we're doing it here already. We have been giving him his Sunday school money, his candy money

LAST MONTH DR. HERBRECHT INTRODUCED US TO JIMMY AND HELPED US TO SEE SOME OF THE WAYS IN WHICH CHARACTER IS DEVELOPED. IN THIS ARTICLE HE HELPS US TO THINK ESPECIALLY OF JIMMY'S GROWTH IN CHRISTIAN PERSONALITY



Photograph by
H. Armstrong Roberts

and money for all the other things a boy needs, and likes to have. We think it will make a better man of him if he starts earning a little of it at a good, clean job. If he doesn't, maybe someday he'll gamble for it, or even steal." He paused and looked out of the window. Then he smiled thoughtfully at her.

"Our children get so much, free! The state gives them their education free, even to their textbooks here. Maybe someday a college will give Jimmy a scholarship to play on their football team. If he lived on your side he probably would not even have to fire the furnace or take out ashes. There would be a thermostat to regulate the oil burner. Miss Watts, somewhere I read that every child is a person and ought to have a chance to grow into a personality. And that doesn't happen when they are fed with a spoon!"

Miss Watts stayed longer than she had intended but Jimmy's father was saying things she wanted to hear a father say. As she walked home she thought hard about it, in terms of herself as Jimmy's Sunday school teacher. She took her work seriously, planned and prepared well for Sunday. Was she doing enough, or was she doing too much? She began to wonder if she had been concerned just about Jimmy's character, and not much about his Christian *personality*? She saw now that they were not the same and that any Jimmy needed both.

Many of us should think about what Jimmy's father said, and about what Miss Watts thought. It is a big question for all of us who work with children who are just emerging into individuality, "cropping out" as Jimmy was. In our teaching are we aware of a responsibility

not only for character but for the guidance of that personality to which every child is heir?

We have Christianity. It is the one perfect formula leading a child from where he is to where God wants him to grow, his best selfhood, which is more than moral character. We must learn to teach as Jesus taught. Jesus was not satisfied with merely making people good. He taught to help them to become personalities, self-reliant individuals whose energy and vitality were power in human society. What does "Jimmy" need?

1. *Jimmy needs action combined with study.* These must be interwoven. A well-known writer calls attention to the fact that Jesus spent much time teaching the disciples what the good life meant, but he also carefully and regularly sent them out "to heal the sick and to preach the gospel." No wonder these men have been remembered. The same system works with Jimmy. Miss Watts admitted to herself that she had not given much attention to the relation between what Jimmy learned on Sunday and what he did during the week. Henceforth her problem must be to relate a perfectly good Sunday school lesson to Jimmy, the delivery boy of Hobbs' Drugstore, to Jimmy, running headlong down the field carrying a football, or racing around the bases when he had knocked the baseball far over the second baseman's head.

Yet she was conscious, too, that it was more than merely playing games in a Christian way that helped Jimmy's cropping out. He must become interested in doing something, doing it so well that other people would be delighted with and helped by it. She remembered Jimmy's

interest in the violins of the school orchestra. Christian music, she knew, is the greatest music in the world. Maybe here was something. Miss Watts was very sure her teaching of religion had taken on a new slant.

2. *Jimmy needs guidance to self-control*, if he is to become his best possible self. Miss Watts remembered Jimmy's favorite trick, dashing full speed into the church, down the aisle, then, within ten feet of his goal, sliding to a quick stop at the pew where his class sat. Jimmy had good control of his muscles. But he would need an inner control, too, where his personality lives. Miss Watts knew that this could not be given to him by another, not even by his parents. Jimmy must get that for himself. "It is not so important," she said to herself, "what I do for Jimmy as what I can lead him to do for himself."

She was right, of course. Between the two extremes of child training—absolute obedience to dictation at the price of punishment, and absolute freedom where there is no curbing at all—there lies the great area of self-discovery and self-government where the child is led to know the right and the good, and is helped to form those habit patterns that make him the "captain of his soul."

3. *Jimmy needs to keep pace with God*. Now and then Miss Watts wondered how much of his religion Jimmy really did get by way of the Sunday school. He was so much more radiant with mischief than with reverence! But when she remembered that he never failed to remove his cap when he entered the church house; that she had never heard him use abusive language; that he was scrupulously honest and that she had seen him "lick a guy" on the street, who had sneered at his father and mother; then she was persuaded that religion did have a real hold on Jimmy.

She knew well that during his stormy years, until he was through high school, the Sunday school must somehow keep Jimmy close to God, and keep God very real to Jimmy. Along with his mischief and energy there must be woven into the fibre of Jimmy's personality the skills of prayer, the wisdom and favor of the Word of God, the absolute faith that Christ is a boy's greatest Friend—One who never lets a fellow down—a Friend who even died so Jimmy might have his best chance.

From her training and experience as a teacher, Miss Watts knew that personality, from childhood on, really grows when that child is definitely aware of a higher power—a power higher than parents, teachers or even than moral laws—with which he can keep company, and keeping that company emerges into strong personality. Jimmy must have

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Plan for the Little Ones

By JENNIE E. STEWART

IF yours is a one-room school you will want to give serious consideration to the needs of the smaller children who in some cases have to sit through a long opening or closing session in which there is little of interest to them.

Consider first of all the matter of seating. A church pew or an adult-size chair is far from comfortable for little tots. They should not be asked to spend an hour or more on such seats even though capable teachers may be in charge. Some of the fathers in the school usually will be glad to help to provide better accommodations.

In one school a low rail was built across the front of the rostrum or pulpit. The women bought dark red cloth and made a curtain to slide on the rail. This was appreciated by the choir members, who had to sit on the rostrum, as well as by the little children. During the Sunday school hour the children sat on the carpeted rostrum instead of in a pew. The general superintendent stood on the floor level so that the children could have the rostrum.

Crayons, pictures and other simple work materials were provided for use during the opening and closing periods. A small portable blackboard that could be put away after Sunday school was purchased. Activities related to the plan of the day had much more meaning for the children than trying to sit still in an uncomfortable pew during an adult service.

One school provided small folding chairs that had hooks and eyes to fasten them open securely while the children were using them. These chairs required only a small space when folded and stacked in a corner at the back. For Sunday school they were set up in a corner behind a folding screen where the teacher could gather the children in a compact circle during the class session. When they were ready to draw pictures or do other work they knelt on the rug and used their chairs as tables. They could even talk softly among themselves without disturbing the adult Sunday school.

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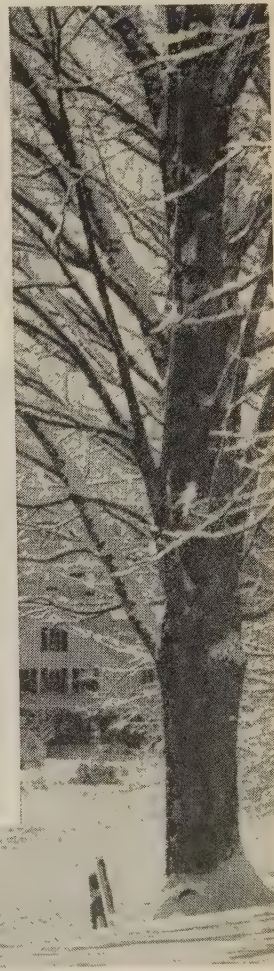
WINTER PRAISE

By Mary Grace Martin

God of the winter,
God of the snow,
God of the fireside,
With logs aglow,
We thank thee for shelter
From shivering cold,
And pause to adore thee
For beauty untold.

For little white crystals
Agleam on the trees,
For snow-covered meadows,
With blankets to freeze,
For sunlight on mountains,
For untrampled ways,
For glorious winter,
We now give thee praise.

For silence of moonlight
On crust-laden fields,
For breath-taking beauty
Which each season yields,
God of the snowflake,
God of the tree,
God of the winter,
We give thanks to thee.



Physical Safeguards in the Nursery Class

By BESS V. NESTER

THE Nursery Class can be of very real value to the home if the church can provide for necessary health requirements and the leaders can protect the children from overstimulation and nervous strain. The reason for the Nursery Class is not so much for the purpose of "teaching" the children on Sunday, or to care for them while their parents attend classes but to supplement the home in guiding them to be healthy, happy, Christian personalities. The very first needs of the newborn babe are bodily needs, and if he is to grow into a well-rounded personality these needs must be met in an intelligent way. He must grow to be physically and mentally strong if his character is to develop and grow "in favor with God and men."

In planning for a Nursery Department, the church leaders first should think of the children's physical needs. Fresh air and sunshine are essential to healthy growth, and a well-ventilated, light room with a southern or eastern exposure should be chosen where possible. This should be on the ground floor and it will help if the room can have an outside door so that in good weather the children can be taken outdoors for part of the time. Basements are undesirable as they are not healthful places to be, but if they must be used, every effort should be made to make them as dry, light and sanitary as possible. Because the nursery child spends much of his time on the floor, the floor covering is important. Some floors may be painted, varnished or covered with linoleum, while others, such as basements, need warmth and should be

covered with clean rugs. Rugs may be covered on Sunday morning with sheets that can be taken up and washed, or if the rooms are used by other groups during the week, the rugs themselves may be rolled up and put away after each Sunday session.

Nursery Department floors never should be highly polished or waxed because of the danger of injury from falls. Everything in the room should be kept scrupulously clean and the supply cupboard should contain a first-aid kit, a box of paper handkerchiefs and paper cups. Some churches are trying earnestly to meet nursery school standards for children three to four years of age and parents should investigate whether conditions are favorable to the physical and emotional health of their children before leaving them in the Nursery Class. The most valuable service a church can give to its families is through the Nursery Department, and parents, in turn, can co-operate in such a way that the environment may compare quite favorably with the best of nursery schools.

The little child who is brought to Nursery Class is very active and needs plenty of space in which to move about. It is harmful for him to be in too large a group or for his activity to be restricted for very long. Therefore, the group should be limited to ten or fifteen children and if the space is still crowded the group should be divided and more rooms used with a leader for each group. This is a protection from exposure to disease as well as from emotional strain. Young children must be guarded from stimulat-

ing experiences, such as an upsetting of regular routine, exciting games, being taken into crowds, hearing themselves discussed, being with too many adults, urged into activities beyond their experiences or understanding, or confused by adult entertainment. In order to co-operate with the home and to provide help during this important time of the child's life, the church should make every effort to so organize and equip the Nursery Department that both children and parents benefit from the care and guidance given.

The nursery leaders need to know the rules of health in order to protect the children in their care. There should be at least one trained leader who has a knowledge of the needs of small children and who can inspire the confidence of the parents. It is well to have a nurse on the staff, or a doctor who can be called when needed or for consultation with the teachers. These may serve in an advisory capacity. Young girls seldom are capable of the important task of working with this age and when they are used they should be closely supervised.

Because the brain and body are growing so rapidly, the little child is very easily affected by nervous strain. Some children should not be taken to the Nursery Class at all because of their emotional instability and nervous difficulties. But some parents do not understand that they are doing their children real harm when they thrust them into a new environment and into groups before they are ready for such experiences. The leader should be able to recognize these children and to provide for them in a separate room or corner or to help the parents to see that it would be best to keep them at home until they are ready to enter group activity. Then, too, there are parents who will take their children into crowds or to church without thought of "danger signals" that are nature's warning of some physical upset. If the child is "cranky" and irritable, has a runny nose, a cough, or is listless and feverish, he is much safer at home, for any of these symptoms might be the forerunner of a communicable disease or an illness that would be aggravated by the exposure. Aside from the danger of exposing other children and probable injury to his own health, the child would very likely be so unhappy in the group that he would not want to go back again, and would associate his unfortunate experiences with the church.

When a child is old enough to be



Ellis O. Hinsey

taken to the church and to come in contact with more children and adults, he is exposed more to disease than when he was a baby kept closely at home and protected from outside contacts. Parents can have their children inoculated against most contagious diseases. Parents no longer believe that children might as well have all the "childish" diseases before they start to school. They now know that these diseases are dangerous and are very apt to leave lasting physical weaknesses and defects as well as retard development and growth. They know that they can protect their children to a great extent from any of these dangers. But the "common cold" is the bugaboo of the nursery teacher. Too many people discredit the common cold and go about spreading disease and lowering their own resistance. It is a very short step from a slightly ill child to a very sick one, and a cold should be avoided if for no other reason than that it lessens the child's resistance to disease. "Just a cold" may be the beginning of something quite serious and if a child with a cold is taken into a group, he is not only in danger himself, but he exposes every other child with whom he comes in contact.

Nursery leaders are glad for the parents who are concerned enough to watch for the symptoms and keep their children at home at the slightest sign of illness, and who are thoughtful enough to phone or stop at the nursery room and say that Mary had a cold and was kept at home, or was exposed to measles and was being confined until the period of incubation had passed. In turn, parents appreciate nursery teachers who try to protect the children in their care. One morning Betty Jean was brought to Nursery Class by an older sister. The nursery leader met them at the door and noticed that Betty Jean did not look like her bright and happy self. The sister said, "Here is a hanky to wipe Betty's nose. She has a bad cold." When the teacher suggested that Betty would be much better off at home, the little girl shook her head and answered, "Oh, no, she just has a cold and Mother doesn't want us to miss Sunday school. She won't call for us until it is over." The leader thought quickly, then called a helper and asked her to keep Betty Jean in a corner during the morning. A screen was pulled across a small space near a window and she was given some toys that later could be sterilized. The other children were kept on the opposite side of the room and did not come in contact with the little patient at all. But the leader made plans that day to call in Betty Jean's home during the week and to leave some helpful literature for her mother to read. That, she hoped, might help to prevent a repetition of the morning's experience.

My Coat Belongs HERE

By Mary Jessup

THE Sunday after promotion was Betty's first day at church school. She was just a baby, or so she seemed, for Father carried her up the stairs. But after Father left and Miss Anne took her in hand, she began to be an important member of a friendly group.

She even had in a very short time, a definite place for her wraps. Miss Anne had cut the cutest little yellow bunny from colored paper, and she had chosen it from a whole row of other animals. There were other colored bunnies, but none just like hers, and the next Sunday when she came up the stairs, she would know exactly where to hang her coat. The bright bunny would be right over her hook. Her teacher had tacked it there while Betty watched her just to make sure it was where she had suggested.

Miss Anne and the children showed her other things, too. Toys had special places on low shelves. There were small drawings on the edges of the shelves, and if she forgot where she found a toy, she could look for herself and see just exactly where it belonged. The bead boxes had colored balls on the outside, and on the edge of the shelf was a card with the very same colored balls, so Betty knew they went right behind those pictures. Crayon boxes had bright marks just like crayons, and the shelf had the same mark. All the dolls' things belonged on the shelf on which there was a picture of a little house.

Just one Sunday in this room proved to Betty that she was expected to be in her place every week, for everything had a place, and she had a very sure feeling that "she really belonged."



Ralph Berry

Guiding the Devotional Life of Children

(Concluded from page 20)

departmental worship service might be suggested as material to be learned at home. The suggestion of making a worship corner in their own room at home could be discussed and plans made for carrying it out by those who wished to do so.

Most important of all for leaders to remember if they would help to guide the devotional life of boys and girls is to make sure that their own lives are rooted and grounded in God. Children soon detect insincerity, and it is still true that we cannot give to others that which we do not possess ourselves.

Plan for the Little Ones

(Concluded from page 23)

One superintendent had the men of the school make two low benches which they called trundle benches because when not in use they slipped under the two back pews like an old-fashioned trundle bed. These could be drawn out and arranged in the back corner of the room where they accommodated eight small children comfortably behind a screen.

For certain types of work the children knelt on the floor and used their benches as tables. On the screen were fastened the children's own pictures and drawings, and two painted orange crates made a small cabinet for supplies. In their small corner these little children enjoyed a program that was suited to their age and development.

Some schools have an organ or piano at one end of the pulpit platform. Behind this are the choir chairs. Some schools use this secluded corner for the little ones. Of course low seats have to be placed there before Sunday school and removed before church, but a class of junior boys will like the responsibility of attending to this if appointed to do so.

A church pew in one church was cut in half, lowered to the proper height, and the two sections were finished to form a twin pair. These two short pews then could be moved back facing two sides of a corner for the class session. With a two-leaf screen behind them a comfortable little room was provided for eight children. A rug was added on which the children could kneel as they used the pews for tables. There was space also for a blackboard and pictures and this small group had all the privacy possible in a one-room school.

All of these plans were inexpensive and required only careful planning and a little donated labor. The results were far beyond expectations.

Handwork for Beginners

By ESTHER FREIVOGEL

AMONG beginner teachers we often find two opposite points of view with regard to the use of handwork. Some teachers want handwork every Sunday, while others refuse to use it because they believe it has nothing to do with the "teaching of religion." Perhaps the point of view of the latter has resulted from observation of the work of the former group. When a teacher says, "We color or paste every Sunday because the children like it," the wisdom of her work is to be questioned.

Why Have Handwork?

Teachers should give careful thought to this question and should become more critical of their choice and use of handwork. Why have handwork?

Handwork is a natural form of expression. Unless someone has laughed at his product, a child will turn naturally and joyously to drawing, cutting, painting, and to work with plastic materials. Because he has not yet learned the symbols of language, he cannot express himself in writing. It takes only a big splash of blue paint, however, to tell a whole story of a happy fishing trip with Daddy. Small pieces of paper become nuts for an imaginary or child-squirrel. If God created man in such a way that he in turn desires to create with his hands, then we must utilize in our teaching that which is so much a natural part of each child.

Handwork can help in the achievement of our purposes. If wisely selected and used, handwork may serve one or more of the following purposes:

1. Furnish a stimulus to conversation. When children draw pictures of their toys, they are eager to tell how they play with them. Selfishness and unselfishness will be revealed. The approval or disapproval of their classmates will help in the formation of Christian standards of behavior. Handwork that is the product of each child's thinking allows for more conversation than something planned by the teacher and carried out in exactly the same way by each child.

2. Clarify thinking and increase appreciation. When boys and girls work together on a large poster or picture-book that tells about Jesus' work as a Man, the truth that "Jesus went about doing good" becomes much clearer to them. They understand God's care better when they have looked for pictures of people who help God in caring for them and have used the pictures in making a poster.

3. Aid in imaginative play. Children often play "house" and "store" with only their imaginations to supply the necessary food. A little storekeeper who has nothing tangible to sell soon loses interest. When he and his friends cut out and arrange on a counter pictures of food, they are untiring in carrying on their "business." Foods made of colored plasticine may be used instead of pictures. Sometimes when playing "farm," a "cow" needs hay. Snip, snip, go the scissors and a little stack of hay cut from yellow paper is placed on the floor.

4. Aid in expressing love for others. Children delight in surprising those whom they know and love. When children are very young, they are satisfied to present their mothers with pictures that they have drawn. The value of their gift lies in the effort that they have put into it. We would do well to foster this attitude and save our children from the practice of commercialized giving. When children think, plan, and work on gifts for others over a period of Sundays, they have to think of those people. Love grows through such giving.

What Handwork Is of Value?

Now that we know some of the purposes that handwork can help to achieve let us list a few forms that have been found both of interest and of value to children, and also point out mistakes to be avoided.

Drawing. This is named first because it is so generally used and so commonly misused. One of our mistakes is to use it every Sunday. Often there is little relationship between their drawing and the planned purpose of the whole session. Children "color" just to be coloring. To avoid this many teachers prepare outline forms for children to color. Such drawing requires little or no thinking by the child. He mechanically colors what is put before him. Often his muscular co-ordination is so poor that the outline is obliterated by scribbles. How much better to have a scribble that stands for something the child thought out for himself! Of course, it takes careful planning and skillful teaching to help children to think. But we should be much more interested in their thinking than we are in finished drawings that are the result of our thinking.

Children who regularly are given patterns seldom develop their own creative powers; they become slaves to patterns. This does not mean, however, that we never should use patterns. When a child

is doing creative work and feels a real need for something that he cannot make, a pattern may be provided. If a uniform border of leaves, flowers, or birds is desired to decorate the Beginner Department room, patterns may be used. They should be drawn in bold outline for older children but already cut out for younger ones to color.

Painting. There is nothing that delights children quite so much as painting. Since they usually paint things to be found in nature, it is of greatest value in connection with a unit on God's wonderful world. Newsprint, powdered paints and long-handled brushes are needed. Painting also may be used on room decorations or gifts. Seed pods and pine cones touched with silver or bright-colored paints make attractive decorations.

Scrapbook and poster making. This may be individual or group work. Group work has the advantage of social values. Books should be made of carefully selected pictures. They will have greater value if each tells of something special, such as Jesus the Helper, Jesus the Child, family life, helpers, birds, or other subjects. If they are to be used by children, the perforations should be reinforced. A poster may be a combination of the children's own drawings or of pictures cut from various sources. Guidance in arrangement and help in pasting will be needed, but the actual work should be that of the children themselves.

Modeling. Have you ever worked with plastic materials? Take time to do this in order to experience something of the joy that your children feel as they pat, poke, and mold a formless mass into something that they know. Plasticine and clay lend themselves best to the making of God's good gifts of food, birds' nests, and very simple gifts. Modeling, therefore, can have some place on our fall, winter, spring, and summer programs.

Gift making. All types of handwork are involved as children plan for and make gifts. Boys and girls should be helped to consider the needs and desires of those for whom they plan gifts. Only those things should be suggested to them which are within their ability to make. Unless children think about those to whom their gifts are going, help to plan their gifts, and do most of the work themselves, their experience of gift giving will have little of real value for them.

When planning and using handwork with beginners, we must keep in mind that it is not our purpose to teach the arts but to use the creative powers God has given them as a means to further their growth in Christian thinking, feeling and living.



Loder

Music in the Beginner Department

By PEARL BARNES SMITH

IT is not uncommon for children of kindergarten age to compose songs, and many mothers take the time to write the music down for their baby-book records. We in the church school should do as much to encourage and develop the natural ability of small children in music.

The music to "Hosanna in the Highest" was sung spontaneously by Nancy, age five, at the close of the story, "Singing Praises to Jesus." The rest of the group loved it, as they love Nancy, and the song has become a part of our loose-leaf songbook.

Do you ever listen to the children sing? Try closing your eyes sometimes, and see if you can get the message of the song. Small children can be taught to enunciate their words in singing as easily as in conversation. Try it, and see how interested they will become in trying to make you understand what they are singing.

Most of us attempt to avoid the rote method of teaching a song. However, a certain amount of repetition is necessary if the children are to sing all of the words clearly. This is made more interesting if it is varied. You might, for example, ask one or two children to sing alone, then gradually let the others stand beside them until you have a small choir. Each time a child joins the group, they sing the new song together. Gradually you have helped the group to learn the song without its becoming tiresome to them.

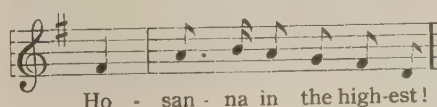
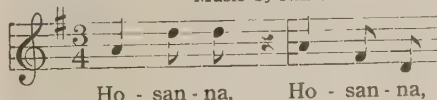
Some songs can be taught more effectively with the help of pictures. Let us take the illustration, "Friends! Friends! Friends!" The first picture should illus-

trate "Friends, friends, friends, I have some friends I love." This can be a picture of children playing happily together, or it can be one of children and pets. Naturally, the children will talk about the picture and decide that the children are friendly with other children or pets, and so we call them friends. We love them, so "Friends, friends, friends, I have some friends I love," follows easily. Other pictures along the same line may be used to illustrate the next line, "I love my friends and they love me." Pictures of children helping each other say, "I help my friends and they help me." Then turn back to the first picture to say, "Friends, friends, friends, I have some friends I love."

If a booklet is made of the pictures, the line "I share my games and share my toys," easily can be inserted as an extra picture page at the back of the booklet. Children never tire of looking at the pictures and talking about the song. They will like to take turns holding the illustrated booklet and turning the pages. Bright-colored construction paper and colored pictures for illustrations are more attractive than black and white. When the pictures become worn or faded replace them with fresh ones. This adds new interest.

"Hosanna in the Highest"

Music by NANCY WING (5)



John came to our group late in the year. He did not know our songs, and after a few trials was not much interested in singing. We no longer needed the picture illustrations, but in order to try to make John a real member of the group, we brought out an illustrated song. He sat right up front where he could see every picture, and almost at once, he became another boy. He was really becoming a part of the group. He could sing with the other children. It was a delight to see how happy he was to be able to take an equal part in singing.

Try a music test after the children have been in the department four or five months. They like to listen to the piano and to raise their hands to show they know what it says. Or, let the children sit on the floor around you. Any one of them may start singing one of the church school songs he loves, as the rest of the group join in. Of course, the tune may be a little difficult to follow, but the children love this procedure and it is a real test for them. Again, allow them to take turns whispering their favorite song to the pianist. Then they all may join in happy group singing, suggested by them. Soft, well-enunciated singing is much easier to teach, is easier on the child's tender vocal chords, and is a good foundation for real singing in later years. "Make a joyful noise unto the Lord," but be sure that it is a pleasant as well as a joyful noise!

NEW Picture Story BOOKS

The Fast Sooner Hound, by Arna Bon-temps and Jack Conroy. Houghton Mifflin Co., 1942. 28 pages. \$1.75.

This story about the Sooner hound, who would "rather run than eat," is a good choice in a picture storybook for children four to six. Sooner's adventures are told with a delightful sense of humor, and the many illustrations in color are in keeping with the spirit of the story.

The Little House. By Virginia Lee Burton. Houghton Mifflin Co., 1942. 40 pages. \$1.75.

The Little House lived in the country and watched the seasons come and go. In time the city grew up around the Little House and crowded out all the lovely country sights. But there is a happy ending. The Little House was moved bodily back into the country and lived in and loved once again. Little children will delight in this story and in the many colored illustrations.

"God's Children Live In Many Lands"

By DOROTHY G. COTTON

IN the Primary Department during the month of February we will be thinking about our relationships with boys and girls of other races. Many of us believe that this emphasis must have an ever-enlarging place in our plans and programs during the coming months and years if we are to build, in the hearts of our boys and girls, love for, and appreciation of, those who differ from us in appearance and customs. Herein lies the foundation for future brotherhood and world peace.

In thinking through the desired outcomes of these periods of worship, let us remember the privileges and the problems that are resulting from the influx into our community of a large group of refugees. Children are entering our schools and neighborhoods directly from the influence of customs and culture that are foreign to us. As Christian leaders we must help those in our groups to experience a feeling of gratitude to these new friends who are helping to enrich our lives by their contributions.

1. Sharing Our Land with Others

Because the birthdays of Lincoln and Washington both come during this month, let us think of freedom and equality for which they lived and died, as privileges we want others to enjoy with us.

Select eight or ten pictures that are representative of life in America and of the opportunities and privileges that we

can share with others. Among these could be a lovely nature picture, a bird's-eye view of a city, a church, a school, children at play, leaders of our country, and others. Have these pictures large enough to use on the worship center. Let those who arrive first choose for the worship center the picture that tells of something we in America can share with our new friends from other countries.

If you wish to use a story to supplement the brief discussion period, "The Pride of a Savione," by Dorothy F. McConnell in *More Missionary Stories to Tell* would be appropriate.

If the children know the song, "Our Fair Land, America," it would be a fine addition to this service. The song is printed in the Primary Second Year Pupil's Leaflet No. 18.

QUIET MUSIC. "America, the Beautiful."

"While the music was playing, did you think of many lovely and beautiful things in our country? The words of that song mention a few—the blue sky, fields of waving grain, mountains, shining sea. Let us sing the first stanza of that hymn as a hymn of thanks for the country where we live."

SONG. "America, the Beautiful" (first stanza).

SCRIPTURE AND DISCUSSION.

"In the Bible there is a verse that says, 'If God so loved us, we also ought to love one another.' (1 John 4: 11.) I remem-

ber that verse as I think of all the boys and girls from other countries who have come to live in America." Mention specific names if any are in the group or known to the group. "What good things in our country are we sharing with these new friends?" Encourage the children to respond. Use the pictures to stimulate conversation.

SONG. "Today we have some new words to a song that we sing. I have written them on the blackboard. Let us read them together, and then we will sing them."

Jesus loves all others, too,
Boys and girls, like me and you,
Little ones from far and near,
To God, our Father, are most dear.

Yes, Jesus loves them,
Yes, Jesus loves them,
Yes, Jesus loves them,

The Bible tells us so.

—JUDSON KEYSTONE COURSE I, PART 2

PRAYER. Our Father, we thank thee for many lovely things in our country. Help us not to be selfish with them. May we be glad that other boys and girls have come to America to enjoy with us our schools, our churches (mention other things to which the children have referred). Help us to think of many kind and friendly things we can do to make our new friends happy. Amen.

2. Jesus' Friends Encircle the Globe

In preparation for this Sunday ask those who know boys and girls from other countries to invite them to come as their guests to this session. If they cannot come, have them ask their new friends two questions and be prepared to report the answers.

1. What in your native country do you miss the most, now that you have come to live in America?

2. What do you like the best of all the things you have seen and heard and done in America?

Place a globe of the world on the worship center. If you can secure small flags of other nations, provide individual standards made of spools and place in a row at the back of the worship center. Or, flower holders may be used to hold the flags, one on either side of the globe.

QUIET MUSIC. "A Whisper Song."

"As our pianist plays the music of this lovely song, let us think of boys and girls in France and Russia, Italy and Germany, those who live in Africa, and boys and girls just your age living in China, Japan, Australia, and all around the globe." Point to the approximate location of the countries on the globe. "Many of them go to church and Sunday school, just as you do, but many others have never heard the stories of Jesus."



Three Lions

PRIMARY

SONG. "The Many, Many Children."

"We are thinking of friends all around the world this morning. Some of you know boys and girls who have come from different countries. We would all like to know about your friends and as you tell us their names and the countries from which they come, we will find their flag and locate their country on our globe." If the boys and girls are prepared with answers to the two questions asked of new friends, let them report that, too.

During the activity program the previous Sunday, the children could plan and make "Gifts of Friendship" that should be presented now. Since it is Valentine's Day, a small box filled with candy hearts or a valentine would be appropriate. If possible, arrange for the children to take these gifts to their new friends who could not come to the Sunday school.

SONGS. "Friends, Friends, Friends" and "God's Children Live in Many Lands."

PRAYER. "Our prayer this morning is a thank-you prayer. Each time I mention something for which we are thankful, we will follow it by saying, 'Father, we thank thee.'"

For these friends who have come to visit us today,

Father, we thank thee.

For many boys and girls in our schools, and our neighborhoods who have left countries across the sea, and have come to live in America,

Father, we thank thee.

For boys and girls in Russia, Germany, Japan, China, and countries all over the earth,

Father, we thank thee.

For all boys and girls who love thee, and call themselves "friends of Jesus,"

Father, we thank thee.

QUIET MUSIC. "Lord, I Want to Be a Christian."

3. Gifts That Others Have Brought to America

If the second-year class is studying Italian Madonnas, let them choose one from their collection to use on the worship center this morning.

QUIET MUSIC. "All through the Night" (an old Welsh air), or "Away in a Manger" (a German carol).

"Have you ever stopped to think that the good things in this world are not all found in one country? This morning we are looking at a picture which was painted by an Italian. Our pianist has played a lullaby that comes to us from Wales (or Germany). Both are gifts that these two countries have given the whole world to enjoy. We are grateful to God that he planned it that way. As our thank-you song to God and to those people, let us sing 'Praise Him, Praise Him.'"

SONG. "Praise Him, Praise Him."

NEGRO SPIRITUALS. Appreciation material may be found on page 91 of the Teacher's Quarterly, Course II, Part 2.

"Nobody Knows the Trouble I See" and "Sometimes I Feel Like a Motherless Child."

If a victrola is available, these two spirituals may be obtained in record form. Otherwise, the pianist might play one of them.

"We often sing one of these spirituals as a part of our worship together. As we sing 'Lord, I Want to Be a Christian,' let us think of the Negro boys and girls, their parents and grandparents, who have loved to sing this song for many, many years."

SONG. "Lord, I Want to Be a Christian."

LEADER. "If we took time to mention all the gifts from other countries that you can think of, we would have little time for anything else this morning." Since the third-year class has been studying about Indian friends, it may have a contribution to make at this point in the service.

PRAYER. A prayer of thanksgiving for these friends, and for the gifts they have given to the world. Follow with a petition that we may never be selfish with anything that will bring pleasure and happiness to another person, no matter what may be his nationality, race or creed.

(Please turn to page 33)

A Little Boy's Thoughts about God

By DORIS CLORE DEMAREE

JIMMIE, Jane, and I played baby badminton from supper until dark. Then we sat on the porch singing songs we knew, "This Is My Father's World," "For the Beauty of the Earth," "Friends," "I Want to Send a Whisper Song," and others. We ended with "Very Softly I Will Walk."

"God may be standing out there in front of us," said Jimmie suddenly.

"What makes you think that, can you see him?"

"No, but he might be there," insisted Jimmie.

"How do you know he is there?"

"I don't know, but he could be."

"Do you know Mother loves you?"

"Yes!"

"How do you know?"

Jimmie and Jane were quick with their replies: "You kiss us good night."

"You are happy with us." "You play with us." "You tell us things we can do and can't do."

"But you can't see love," I said.

"No," agreed Jimmie, slowly.

"God does things for us, too. He



Three Lions

BUBBLES

By Grace Noll Crowell

Bubbles are so lovely,

So filled with colored light,

I wish they did not have to burst

And vanish from my sight.

They are like bright worlds turning:

Each one a world set free,

And I am their creator,

They all belong to me.

But, oh, if I but touch them,

They are such fragile stuff—

The pretty colored lights go out,

The whirling balls go "pouff."

I wish that I might keep them,

They are so crystal-clear . . .

I wonder where the bubbles go

When they disappear?

plans for us that we may have sunshine and rain."

"And he makes the grass grow in the yard, and trees, and the things in the garden," added Jimmie. "If we planted seeds they would not grow if God didn't make them."

"So we know God loves us and plans things for us," we summed up our thought.

Then into the house and to bed. The children began to sing. I suggested that it was time to go to sleep. But they wanted just one more song. It was "Good Night, Mother." In the quiet that followed I read "A Thank You Prayer for Thoughts and Things" from *Prayers for Little Children*, following it with "I Have to Stretch My Thoughts to Think of You" from *My Own Book of Prayers*. At the close I said, "You are so great, O God, I have to stretch my mind to think of you."

Jimmie spoke thoughtfully. "That's like what we said outdoors—great."

"What do you mean, great?"

"About God," said Jimmie softly.

Junior Worship Suggestions

Jesus, the Man of Galilee

By BELLE CHAPMAN MORRILL

IN our worship this month we will see what a busy life Jesus led. His kind deeds for all types of people, his willingness to tell stories, his loyalty to God under hard circumstances, have been chosen as situations likely to parallel some of the juniors' own life problems. References to hymns follow the abbreviations given in the January services. Our memory verse for this month is John 5:17 and the hymn suggested to carry out the theme, "Thy Works of Love" (H. J. W.).

1. The Sympathetic Healer

A picture frieze is suggested for this service with a picture of Jesus healing the sick in the center, surrounded by pictures of boys and girls engaged in helpful service today.

CALL TO WORSHIP. John 5:17.

HYMN. "At Work Beside His Father's Bench." (H. J. W.)

SCRIPTURE. Mark 1:29-34.

PRAYER HYMN. Read as a prayer the first and last stanzas of "Thy Works of Love."

OFFERING. (Offertory in unison.)

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbor, and Me."

—JAMES RUSSELL LOWELL

LEADER. "In these days, when many nurses and doctors have gone into the army, the hospitals are calling for nurse's aides to help to care for sick people. Let us think for a few minutes of how we can be God's aides to help him take care of sick and old people. Some of the juniors will tell us some of the ways they think we can help." Juniors who have been asked in advance will report on stories given them, similar to the following examples. Each one will complete the story as he feels it should end. You may think of other incidents to include in brief stories.

STORIES.

1. Since Mrs. Jones fell and broke her ankle, she is afraid to go to the store in slippery weather. She lives alone, and Tom, who lives next door to her, said to Joe, "I'm not going to run errands for Mrs. Jones, because she scolded me for running through her flower bed last summer." Joe said, _____.

2. Phyllis goes swimming at the

Y.W.C.A. every Saturday morning, and does not like to miss it. Last Saturday her mother had a sick headache. She knew how much Phyllis enjoyed her swimming and didn't ask Phyllis to stay at home. Finally Phyllis decided _____.

HYMN. "I Would Be True."

2. The Interesting Storyteller

If possible, use in your worship center today, a picture of Jesus teaching.

QUIET MUSIC. "Thy Works of Love."

CALL TO WORSHIP. John 5:17.

HYMN. "Thy Works of Love" (omit verse 2).

SCRIPTURE. Matthew 13:1-9.

OFFERING.

LEADER. "We have just read the story that Jesus told about a man who sowed or planted seed. Today we call such a man a _____. Most of the people in Palestine to whom Jesus was talking raised their own grain and fruit and they would understand this story. Jesus always told stories about things in which people would be interested. One day when some women were among his listeners, Jesus told a story about the woman who lost a coin from her wedding necklace. She lighted her little clay lamp and then swept out all the corners until she found the lost piece of silver. Another time when there were in the crowd some of the leaders who were unkind to the common people, Jesus told the story about the father who forgave his son who ran away from home and of the selfish elder brother who would not forgive him.

"Once in a while Jesus told a story that seemed to have a little joke in it, even while it taught a lesson. One day he told about the man who hunted for figs on thistle plants. A Japanese Christian artist painted an interesting picture of this man. The man, looking worried, and discouraged, is on his knees beside a plant covered with purple thistle blossoms. On the ground near him is a large, empty basket. A friend with a basketful of figs balanced on one shoulder passes, and the man on the ground seems to say as he holds out his empty hands, 'I can't find a single fig here!'

"A good storyteller begins when he is young. Each one of you can learn to tell interesting stories to other boys and girls if you stop to think of what they like instead of just what you like. When we tell stories to younger children or read to older people whose eyes bother

them, we can know we are doing one of the kind things that Jesus did."

PRAYER. Dear heavenly Father, we thank thee for those who told us stories and read to us when we were little. Help us to pass that kindness on to younger boys and girls. If they want us to read their stories to them when we want to read one of our own books, may we remember how many times Jesus told stories to people when he may have wanted to rest or do something else. Help us to understand better what Jesus taught, and to try harder to follow him. Amen.

3. The Unselfish Friend

Choose in advance good readers for the Bible stories listed below. As each story is read, the corresponding picture should be displayed. If the pictures suggested are not available, others may be substituted, or other incidents showing Jesus' friendliness for which you have illustrations may be used instead. The following stories and pictures would be appropriate:

1. Mark 10:13-16. "Jesus and the Children," Copping. This sometimes is called "Jesus and the Newsboys." If this picture is not available, substitute another of Jesus with children.

2. Mark 6:31-37. "Loaves and the Fishes," Copping.

3. John 4:5-8. "Jesus and the Woman of Samaria," Hofmann.

4. John 21:12-15. "Lovest Thou Me?" Copping.

CALL TO WORSHIP. John 5:17.

HYMN. "Thy Works of Love."

SCRIPTURE. Matthew 5:46-47.

OFFERING. (See first Sunday.)

HYMN. "In Days of Old in Palestine" (J. H. S.), or "At Work Beside His Father's Bench" (H. J. W.).

LEADER. "As our Scripture this morning we read the words of Jesus in which he tells us it is better to be friends to people who cannot pay us back. We know that Jesus lived up to this himself. He was a Friend to all kinds of people whom others treated badly. Let us listen to some stories that tell about things Jesus did for others.

"In Jesus' day only grown people were believed to be important, but _____ will tell us how Jesus felt toward boys and girls." The junior who has the first reference may fasten the picture in place, and read the story.

"Sometimes we want to do something very much without having to stop to go on an errand or to entertain a little brother. _____ will tell how people interrupted Jesus." Second reference.

"Some Americans whose families have been in America for many generations do not like it when people from other countries move into their neighborhood. Let us see how Jesus treated those whom the

Jews did not like." Third reference.

"One of the hardest things for us to do is to forgive a friend who is not true when we need him. All of Jesus' friends deserted him before the crucifixion, yet when he met them after the resurrection, he had breakfast with them and talked kindly with them." Fourth reference.

PRAYER. Silent prayer with subjects for prayer suggested from the stories and explanations given above. Close with the Lord's Prayer.

4. The Loyal Hero

The tendency to minimize cruelty in teaching children may sometimes have robbed juniors of values connected with the crucifixion that they are old enough to appreciate. Several of these scenes are brought together in this service to show Jesus' bravery and loyalty to the end. Instead of using pictures at the worship center, ask someone who prints well to make a poster of these two lines from Howard Walter's familiar hymn, spacing them as four lines for better emphasis.

I WOULD BE STRONG

For there is much to suffer;

I WOULD BE BRAVE

For there is much to dare.

CALL TO WORSHIP. Words on the poster read antiphonally, the boys reading the first and third lines and the girls the second and fourth lines.

HYMN. "Dare to Be Brave."

SCRIPTURE. Matthew 26: 49-50; Mark 15: 2; Mark 15: 3-5, read by juniors with brief mention of important point by leader after each reading, e.g., "Jesus still calls Judas 'friend'"; "He tells Pilate the truth"; "He didn't answer back."

OFFERING.

STORY. "Jesus Is Brave in Danger."

In his life of Jesus, John tells us a brief story that we wish might have been longer. One day, the week before Jesus was crucified, some Greeks came to Jerusalem for the Passover Feast. We know from history books that many of the Greeks no longer believed in their old gods and goddesses, and were in search of a better religion. Some had heard from Jewish neighbors of the one true God, and had begun to worship him.

We are not sure whether the Greeks about whom John tells us came from Greece or from the cities of Asia Minor, now called Turkey in Asia. In either case, they had traveled a long distance. Soon after they arrived in Jerusalem they probably heard other pilgrims talking about this wonderful Teacher, Jesus. It is easy to imagine what they would hear. Someone would say, "Jesus healed a blind man in our village," and another, "I learned more about God from this man's

(Please turn to page 33)

Christian Attitudes Toward the Church

By MRS. M. POMEROY

FOR some time our Christian Education Committee had felt quite disturbed over the children's careless attitude toward the church building. The children ran and played in most of its rooms.

During our vacation church school, we selected as our textbook for the Junior Department, *Learning about Our Church*, by Ellen E. Fraser. That started the ball rolling. Out of that summer's experiences came improved attitudes in reverence and in worshipfulness.

Last summer the Junior Department of our church school went one step farther in their thinking, and discussed ways in which they could improve little details in our church school life. They did not stop at their own responsibilities, but their suggestions included all members of the church school. It was suggested that constructive criticisms for building Christian attitudes in our church be written by the juniors, and that we post the list on their bulletin board for the department members to see. From week to week new and interesting viewpoints appeared, and each Sunday morning groups of curious, interested children gathered around the bulletin board. Finally a committee was elected to select the best ideas to be mimeographed in a letter to our church people. The Junior Department superintendent "sat in" on their meetings. When the letter was ready, it was mimeographed and sufficient copies were made for the

church and church school congregations. Six juniors stood at the entrances and distributed the letters to each person attending the services on Rally Day.

The letter said:

DEAR FRIENDS:

We juniors love our church and when we are grown and the responsibilities are ours, we hope to keep our church as fine a place as it is now.

We try not to race and shout in the auditorium but to be reverent in there at all times. We try to handle books and furniture carefully and we shall try to teach the younger children to be careful, too.

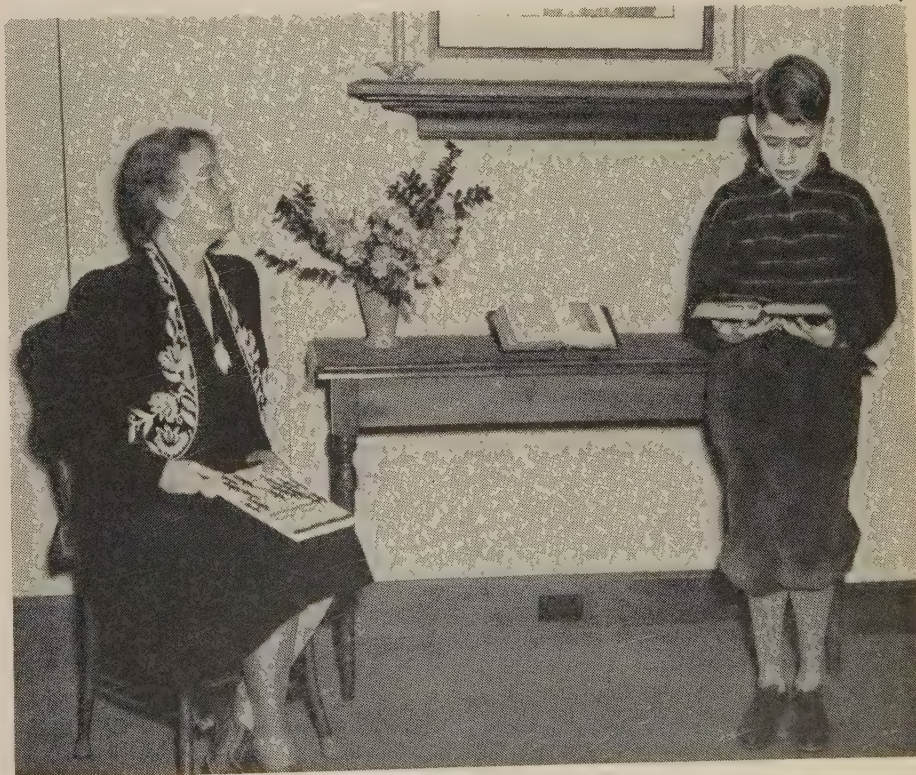
In talking over these things one junior said he thought Sunday school would be improved if everyone came at ten o'clock. Jackie Bossuot would like to see all the Sunday school stay for church. To close eyes and bow heads during prayer, seems important to all the juniors, and to hold the heads up while singing is another idea. Joan Johnson suggested that the people in church sit farther front and leave the back seats for the latecomers.

Ellen Marion says that if we are asked to serve on a committee we should do so, and Shirley Warren thinks that we should teach a Sunday school class if we are asked to, when we are older.

We want to thank everyone who has helped to provide for us our splendid church.

BAPTIST JUNIORS

Ellis O. Hinsey



Session 2. February 14

Leaders Who Serve Today

By LUCY KING DeMOSS

THE purpose of this unit of study is to help boys and girls to understand that God has only one way to bring his kingdom of love and peace on earth and that way is through the willing, thoughtful, wholehearted work of those who love him and earnestly try to do his will.

The first session will point to Jesus as the One who set an example of this willing service and who thought in terms of God's purpose for his children. Two sessions will introduce to the boys and girls people who are doing things to bring about a better understanding of God's plan for the world and of his desire for healthy and hopeful living for all his children in every corner of the earth. The conclusion of the study should be that God needs each of us to help him to make this world a better and happier place in which to live.

Possible Activities

1. Making a Roll of Honor of Leaders Who Serve. It is suggested, also, that there might be an honor roll for juniors, who, in the feeling of the rest of the children have shown certain qualities of leadership. These qualities might include willingness to do what is asked of them and dependability.

2. Guided Bible Study. The Scripture references should be an important item in the program procedure.

3. Discovering ways in which followers of Jesus may work. Pictures of missionaries and of missionary work in home and foreign fields may be used in bulletin or poster form. Pictures, also, of ways in which present-day Christians show their love for humanity may be featured, Red Cross, Community Chest, church organizations, and so on.

4. Books and literature for the reading table. A good Bible storybook, such as *The Story Peter Told*, by Elsie Ball, *Missionary Heroes* and *Paul the Dauntless*, by Basil Mathews, should be available. For current stories of missionary work, have on the table copies of *Missions*. The children should become familiar with this publication.

Session 1. February 7

JESUS CAME TO SERVE

In this session the children will be led to think about Jesus as the greatest of all leaders, who helped people, healed their sicknesses, talked with them about their personal problems. Children need to see Jesus at work, not merely telling others

to work. One junior remarked, "Jesus just sat and talked to people, didn't he?" "What about those long walking trips he took from one town to another?" reminded his teacher. "Remember the time he washed his disciples' feet when they came in from the hot, dusty road?" This child needed to have a real picture of the vigorous personality of Jesus.

A picture of Jesus teaching or healing may be selected for the worship center. One may be found in the Junior or Primary Graded Picture Sets.

If the juniors decide to have the Honor Roll, see that you have on hand some good, stiff paper. Poster paper is best. They will need your guidance in working out this plan of building the Roll of Honor.

Session Outline

A GETTING-READY PERIOD.

QUIET MUSIC.

HYMN. "Brother of All the World."

SCRIPTURE. Luke 4: 16-19.

JUNIOR LEADER'S TALK.

HYMN. "Tell Me the Stories of Jesus."

TWO STORIES ABOUT JESUS. Told by juniors.

DISCUSSION. Led by adult counselor.

PRAYER.

In the discussion following the stories, you might like to recall that at the time of raising Jairus' daughter, Jesus was the center of a great crowd of people. They were listening to him talk. Perhaps he was tired. Would it have been easy for him to say he was too busy to go to the house of Jairus? The juniors may know instances of doctors going to see the sick at all hours, or you may think of such a story. Guide the boys and girls to see that Jesus' followers are doing the same kind of things that he did. Ask if they think it took courage for Jesus to drive out the money-changers in the Temple. Honest, courageous Christian judges today are giving fair decisions and just punishments. Ask, What about you? Are you a good leader? Do you stand for the right?

Ask someone to turn to Mark 10: 45 and to read it.

Assignment for the Next Meeting

Ask the boys and girls to try to find out about some people who are serving in special ways. They might be missionaries. They might be welfare workers in the community. Suggest that the juniors bring written stories about such people that could be used in a junior scrapbook.

LEADERS WHO SERVE TODAY

In this meeting and the next one, our purpose will be to discuss people who today are serving God and their fellow men. In the resource material there are stories of individuals and groups who are doing outstanding work. You will undoubtedly wish to suggest others. There might be a missionary whom the children should know personally. There may be people of national renown in your own community or church. In your talk you may wish to introduce some names not mentioned otherwise.

A suggested outline for your talk:

1. Jesus was thinking always of people who were in need. The Bible says, "He had compassion on them." He was sorry for their suffering. He wanted them to have opportunities for happiness and safe living.

2. Leaders who serve today have this same feeling. Missionaries in all parts of the world are working to bring about better living conditions for the people. Doctors, teachers, preachers are all striving to help people to find the way that Jesus taught.

Tell an incident of a missionary doctor, or evangelist at work.

Session Outline

HYMN. "Forward through the Ages."

A BIBLE VERSE. Serve the Lord with gladness; come before his presence with singing. (In unison.)

HYMN. "We've a Story to Tell to the Nations" (last stanza).

TALK. By adult counselor.

SCRIPTURE. By three juniors. Matthew 22: 37-40; Luke 10: 25-37; John 15: 17.

HYMN. "This Is My Father's World."

PRAYER. Junior leader.

THREE REPORTS.

DISCUSSION.

CLOSING PRAYER. Adult counselor.

In the discussion period, you will see that some questions have been suggested for the children to discuss. Many public schools use stories from De Kruij's *Microbe Hunters* and *Hunger Fighters*. The story of George Hoffer may be familiar. Direct their thinking to the idea that God is working through such men as Hoffer and Higginbottom.

Session 3. February 21

LEADERS WHO SERVE TODAY (Continued)

This is an excellent opportunity for you to bring to your juniors the names of some of the Chinese, Japanese, Indian and African nationals, in the stations where your church is working. List them on the blackboard or wall chart, tell something of their work. Let the children decide whether or not they shall be put

Baptist Leader

THE JUNIOR SOCIETY

on the Honor Roll. No doubt they are familiar with the names of the missionaries who served in these countries before they were compelled to return to this country, those of Japan and China. They may want to suggest that these go on the Roll. To conserve space, you may have to suggest that one from the group represent the entire group.

In the discussion period it is suggested that the group consider the various kinds of Christian leaders there are in the church. You will need to help them in compiling such a list. This period will permit you to get before the children the many ways in which workers may serve.

Session Outline

WORK PERIOD.

QUIET MUSIC.

HYMN. "Lord, I Want to Be a Christian."

VERSES FROM THE BIBLE.

SONG. "The Gloria Patri."

POEM. A junior.

HYMN. "Forward through the Ages."

REPORTS.

DISCUSSION.

PRAYER.

Session 4. February 28

GOD NEEDS US TO SERVE

Read again the purpose of this unit of study. Unless the boys and girls come to an understanding of their responsibility as Christians to carry on the work of Jesus in the world, they will not have gained the full value of the program plans. If you think it wise to have the Honor Roll for the juniors, this is the time to plan for it. In the juniors' material an informal standard has been set as a gauge for their eligibility to the roll. Do not let it be too exclusive!

Read over the plan suggested for the dedication of the Honor Rolls. Adapt it to your own situation.

The discussion should be guided to the ultimate conclusion that God has a place for all kinds of workers. Old and young, people with special gifts, or just everyday folks, all can serve him acceptably and loyally. Never before in the history of the world were Christian leaders needed as they are today.

Session Outline

QUIET MUSIC.

HYMN. "Growing Like Jesus."

TALK. Junior leader.

STORY. "The Tongs and Snuffers Were Made of Pure Gold."

HYMN. "Jesus Shall Reign."

TALK. The Roll of Honor. (Adult counselor.)

TALK. The Junior Roll of Honor. (Junior leader.)

PRAYER OF DEDICATION.

LITANY OF THANKSGIVING. "For Leaders Who Serve."

HYMN RESPONSE. "Hear Our Prayer, O Lord."

God's Children Live In Many Lands

(Concluded from page 29)

4. Gifts We Would Share with Others

In connection with the activity material this month, it is suggested that gifts be planned and prepared for friends about whom we have been studying. This period of worship might be a dedication of those gifts before they are sent away. If this is to be carried out, a representative should be chosen by each class on the previous Sunday to present the gifts.

The worship center should have a picture of Jesus and a group of children. "Follow Me," by Tom Curr, would be appropriate. The table below the picture should be left clear for the gifts.

QUIET MUSIC.

"Let us shut our eyes and be very quiet. While our eyes are closed let us think about the boys and girls all around the world who are in churches today, singing many of the same songs we are singing, reading from a Bible like ours, and talking with the same God whom we know and love." Pause.

"Let each of us think of the many things we have learned about the boys and girls who are to receive our gifts, the country in which they live, the way they live, the stories we have heard about them." Pause.

"While we are quiet and thinking hard about these friends, let us make a friendly wish for them, and ask God, if it is really a good wish for them, to help it to come true." Pause.

PRAYER. O God, our Father, bless each boy and girl about whom we have been thinking. Amen.

SONG. "The Many, Many Children."

SCRIPTURE.

"When Jesus lived here on earth he said, 'This is my commandment, that ye love one another, even as I have loved you.' That is just what we try to do each day. It is not too hard to show our love for those whom we see often. We can tell them we love them and we can do kind things for them. But many boys and girls we seldom see. Because we want them to know we love them, we are sending them friendship gifts that we have made in our classes during the past few weeks.

"A member of the first-year class may bring his Friendship Gift and place it on our table. Tell us where the gift is to be sent and anything about the gift that you think we would like to know."

Follow a similar procedure for each class.

SONG. "Friends! Friends! Friends!"

PRAYER OF DEDICATION OF GIFTS.

RESPONSE. "We Bring Our Gifts, Dear Lord."

JESUS, The Man of Galilee

(Concluded from page 31)

stories than from the teachers in the synagogue." They may have heard still another say, "Jesus lived two days with those heathen Samaritans, healing them and preaching to them." Then the Greeks would realize that Jesus wanted other people besides Jews to know and to love his heavenly Father. When they heard the sad news that some jealous leaders planned to kill Jesus, they may have had a sudden idea. Perhaps Jesus would preach to them, to Greeks who wanted to know about God. They might even be able to take him away with them and save him from his enemies.

The Greeks were too polite to speak directly to the great Teacher. They decided to send a message by one of his disciples. They met Philip and asked him, "Sir, we would see Jesus." Philip was not sure whether Jesus should be bothered with these foreigners, so he went and told Andrew. Andrew, you remember, was the friendly disciple who got acquainted with the boy with the loaves and fishes and brought him to Jesus. Now, at once, Andrew took these Greeks to see Jesus. We do not know what Jesus said to them, but John tells us what Andrew and Philip heard him say after they had gone. It sounds as though Jesus really were tempted to go with these good men who wanted to hear about God, instead of staying with those whom he knew would kill him. Let us listen now to the words of Jesus as John gives them to us. We will see that Jesus decided not to run away from danger. (Read John 12: 23-28a.)

PRAYER HYMN. "I Would Be True."

JIMMY CROPS OUT

(Concluded from page 23)

God. Miss Watts was convinced that she must never for a moment let him forget God.

She smiled as she remembered Jimmy riding away on his bicycle, back to Hobbs' Drugstore to make more deliveries. And now she was very sure that lately she had noticed something new about Jimmy, something about the way he carried himself, the curve in his neck as he herded his bike down the street. It was Jimmy cropping out.

Young People's Leader

Making the Bible *LIVE*

By RALPH M. JOHNSON

THE BIBLE comes to life in a new series of religious motion pictures. The final shooting script of "A Certain Nobleman" demonstrates this. It begins as follows:

1. *Close Shot*—A large hand-illuminated Bible atop an impressive, draped desk, as a hand moves in and opens Bible. Camera moves in and down page to halt at notation: "John 4:46-54." Camera starts down page again. Dissolve to:

2. *Insert* of title in large hand-printed letters: "A CERTAIN NOBLEMAN." A hand moves in, covers title, and camera pulls back as page is turned to reveal a picture that is:

3. *A long-shot exterior* showing a rugged countryside with slaves working with oxen and a primitive plow in a rough field bordered on one side by a huge vineyard. Above the field a road winds up into hills, and above the road is a nobleman's house fronted by a terrace and surrounded by cypress trees. Other slaves work in the field near the road.

NARRATOR: "Two thousand years ago, in Capernaum near the Sea of Galilee, there lived a certain nobleman whose broad fields and fruitful vineyards bore witness to his wealth and power."

4. *Medium-shot exterior* of a field near the nobleman's house where a number of slaves work with primitive rakes and hoes as they smile happily.

NARRATOR: "His slaves and workers were contented, for he was a just and powerful master."

5. *Close-shot: Insert*—Of Roman insignia above doorway. Hold and swing down to pick up servant entering with platter and salt cake. She crosses the terrace to the nobleman who stands before a low table on which another servant is placing food.

The two-reel picture goes on to dramatize a New Testament story familiar to Bible readers. The son of the nobleman becomes ill. He tries all local healing men with no success. Then he hears of a new teacher and healer named Jesus. The following scenes showing the hurried journey, the plea to Jesus, the



REV. JAMES A. FRIEDRICK, MINISTER-PRODUCER, AND PART OF THE CAST OF "A CERTAIN NOBLEMAN," INSPECT THE SOUND CAMERA

Master's answer and finally the return to find the son well. All these make the picture full of action. The Bible lives before your very eyes.

"A Certain Nobleman" is one of several Bible stories produced by the Cathedral Film Company, in Hollywood. Unlike other film companies, the motive is neither entertainment nor profit, but instruction in the great Bible passages. The presentation of a picture should be followed by a well-trained teacher who will assist in the application of the principles of the story in life today. Visual education is considered an important type

of instruction. Cathedral Films will make it possible for church schools to keep up with day schools in presenting knowledge through pictures as well as the spoken word.

Heading the venture to make the Bible live is the Rev. James A. Friedrich, a young Episcopalian minister. His interest in motion pictures as a type of religious drama dates back to his days as a student. When the time came for him to write a thesis he presented a life of Paul to the theological faculty written in the form of a modern motion-picture scenario. It was accepted. Looking back at the

YOUNG PEOPLE'S LEADER

event Mr. Friedrich feels that the fact that the professors never had seen a scenario before helped as much as anything else.

For a time it looked as though his interest in religious motion pictures would have to be buried among the details of a pastorate. Then an unexpected legacy from a relative provided sufficient funds to become a real, instead of an imaginary, producer. The first venture was an unusual film entitled, "The Great Commandment," a full-length feature immediately purchased by the Twentieth Century Fox Film Corporation for commercial distribution. The fact that the picture is a dramatic appeal for peace has somewhat curtailed its distribution during wartime.

Next the young minister-producer turned to a series of short subjects that could be used as an aid to Bible teaching or in conjunction with an evening service. These pictures, he felt, would help the minister, while the feature-length film would tend to do away with the sermon entirely. In this series, "A Certain Nobleman," "The Prodigal Son," "The Christmas Story," and "Zacchaeus" have already been produced.

In view of the fact that many churches do not have their own projectors, special arrangements have been made with one of the equipment companies to enable churches to purchase their own machine and screen. Teaching guides to be used in connection with the pictures are sent also to the church, if requested.

Especially important to those who have seen the films is the fact that the technical quality of the pictures compares favorably with commercial releases. Too often church groups have submitted to amateur films with poor photography. In the Bible stories produced by Cathedral Pictures, lighting, photography and everything that has to do with motion-picture technique is of the best.

No one can say how much will be accomplished through biblical motion pictures. It is a proven fact that we learn faster and retain longer what we see through the eye. Now we no longer will hear merely of a prodigal son going into a far country. We can see him riding merrily off from his home, observe the sad experiences that were his and then, sometime later, experience his feelings as we watch him trudge back in tattered clothes to seek forgiveness.

Long ago we learned that the most important use of the printing press was not the dissemination of political propaganda, nor the presentation of entertainment but the printing of Bibles. Now we are beginning to see that motion pictures can be valuable not merely to entertain, but also to make the Bible live on the screen. One of the criticisms of religious pic-

tures has been a character impersonating Christ. In a new technique of Cathedral Films this criticism is avoided.

Making the Bible live on the screen can easily be the first step of making it live within the hearts of men. As more and more churches begin to use these religious films the number of Bible stories can be increased. One of the immediate handicaps is the fact that comparatively few of the thousands of churches in our country are prepared to use the new

sound motion-picture films. Mr. Friedrich thinks that the time is coming when churches will consider motion-picture equipment as necessary as Sunday school papers or songbooks. When this is true the Bible will mean more and more to multiplied millions as it comes to life in pictures.

(Those interested in securing any of the Cathedral Films may write to Rev. James K. Friedrich, P. O. Box 589, Hollywood, California.)

"TO WHOM SHALL I GO? THE ROMAN GODS HAVE FAILED TO HEAL MY SON"



WHEN THE NOBLEMAN FINDS HIS SON IS WELL, HE PROCLAIMS HIS FAITH IN JESUS OF NAZARETH



CHOOSING YOUR TEACHING METHODS

The Use of Projects

By EDITH L. GILLET

SINCE one of the most important functions of the teacher is to lead his pupils to think and act for themselves in an intelligent way, curricular materials and teaching methods must be chosen with that end in view, to set the stage or create the conditions under which straight thinking and right conduct will take place. For this purpose the use of projects has great possibilities.

The term "project" has been used in so many different ways and with such a variety of meanings there is some confusion as to its exact meaning. For the purpose of our discussion, let us think of it as a problem or enterprise through which pupils gather information and facts, work out solutions and carry on action to its completion. Of course, these will be within the understanding and the interest of the pupils and be entered into with purpose on their part.

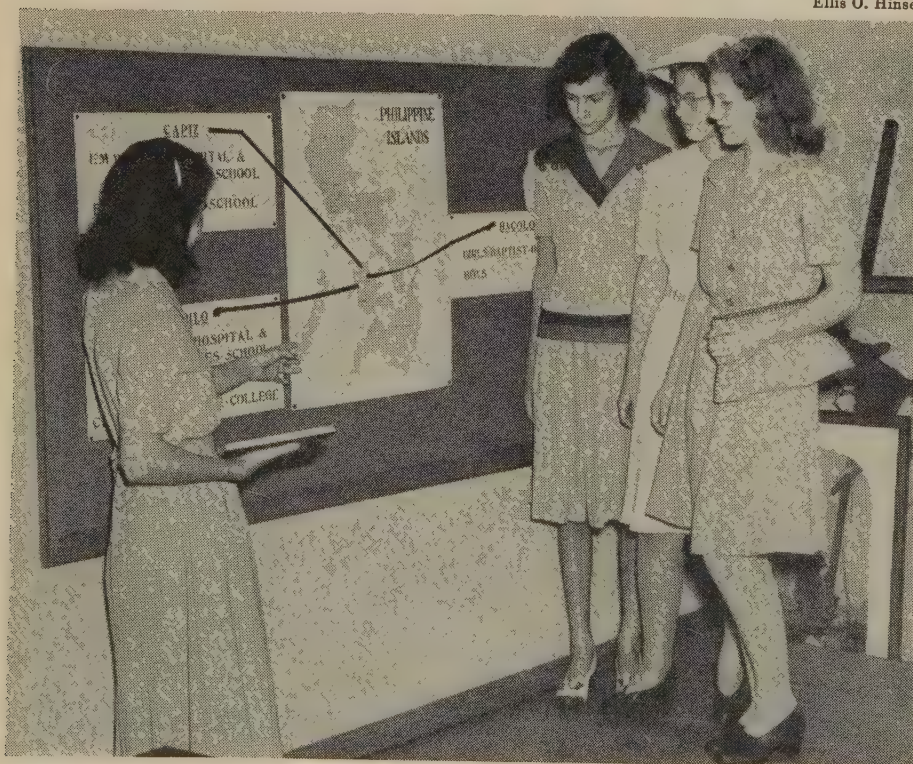
For a number of years this type of teaching has been used successfully with young people in the public schools, especially for teaching such subjects as agriculture, home economics, manual

training and a variety of laboratory subjects. There were many things a girl could learn about homemaking and cooking, for example, by studying from books and in formal classroom procedure, but the more practical teaching included the experiences of planning and preparing a meal for the family at home, keeping within a reasonable price, providing the necessary food elements and budgeting time. Boys learned carpentry by using tools and by constructing objects needed in the home and the school far more than they ever could have acquired by any other method. The principle has grown steadily and now is used in practically all forms of teaching and learning.

It is just as useful in church school teaching. "But we do not have time for projects," is so often heard when one suggests this method. Perhaps that would be true if they are to be thought of as something extra. Boys and girls in the public school who learn by doing will also learn Christian living in much the same way, that is, through the practical experiences provided for them.

MUCH OF OUR BEST WORK IN MISSIONARY EDUCATION IS DONE THROUGH PROJECTS THAT ENABLE A GROUP TO STUDY NOT ONLY OUR FIELDS BUT ALSO THE VARIOUS TYPES OF WORK THAT ARE CARRIED ON THERE BY THE MISSIONARIES AND THE NATIVE LEADERS

Ellis O. Hinsey



Camera Guild, Inc.

THE TEACHER MUST BE READY TO GIVE SUGGESTIONS AND HELP CREATE JOY THAT COMES FROM CHRISTIAN SERVICE

There are four outstanding characteristics of this kind of teaching at its best:

1. There is action. Learning comes through experience, especially if the pupils have interest in it and get satisfaction from it. This action may be mental as well as physical, for some projects take the form of problem-solving or the gathering of desired information. "We want to know more about the life of Jesus," said the girls in a class of seniors one Sunday morning. "We have had the stories in our Sunday school lessons, but don't know anything about the order in which they come." Obviously there was real desire to find out more about this subject. What should the teacher do? Abandon the course of lessons then being used and make up one of her own? It happened, in that instance, the course was "Christ in My Life" and a combination could be made. The incidents included in the study of the life of Christ were used as parallels and illustrative material for the unit already under way. The desire of the class was satisfied and still the continuity of the course remained unbroken. The class sessions were times of investigation and gathering desired information. Obviously, not all situations could be as easily arranged.

A project may take the form of a trip or a visitation of another group. Not



H. Armstrong Roberts

INCREASINGLY MOTION PICTURES ARE BEING USED FOR TEACHING IN THE CHURCH SCHOOL. SOME GROUPS FILM THEIR DRAMATIZATIONS OF BIBLE STORIES OR OF MISSIONARY ACTIVITIES, THEN USE THESE PICTURES TO STIMULATE THE INTEREST OF OTHERS

all trips are projects, however. Some are only trips. It depends upon the purpose of the group and the spirit with which they enter into it. One Saturday morning a class of young people arranged to attend services at a Jewish synagogue. Because the service was strange to them, one of the boys volunteered to visit the rabbi in advance to find out where they should sit and how they might participate in the service. The boys found, to their surprise, that they would be expected to wear their hats during the service. After it was over, one of the rabbis took them through some parts of the building and then through the courtyard, explaining the symbolism of the pillars on the porch, the star which appeared so frequently in their symbolism, the kind of robes worn by those who officiated, and many of the things the young people desired to know. The value of that experience continued in later discussions and biblical studies.

2. A project must contain a problem that calls for thinking, investigation and action. These same steps were observed in the discussion method. In fact, all the teaching techniques are so closely related as to be almost inseparable.

Early in November, the Service Committee for a department composed of seniors and young people decided they would like to see something done for the Japanese evacuees in the W.R.A.

camp at Christmas. At first the interest on the part of some in the department was not very high because of prejudice and lack of information. Articles in current and missions magazines, letters received from Christian young people in the camps, and information obtained from a missionary in close touch with the situation, all helped in the process of education. Investigations were made as to what would be suitable to send. After White Cross lists were consulted, the classes made their selections. The majority of the group entered enthusiastically into the enterprise.

In this instance the problem was not one belonging primarily to the young people of this church but one that existed outside. It confronted persons who are interested in creating and maintaining Christian friendship with those who at this time greatly need it. However, as soon as these young people became aware of the need, and after their interest had been aroused, the problem became theirs as they identified themselves with others who are willing to try to do something about it.

3. Teaching by the project method must be true to life and take place in a natural situation. Without a doubt, we have left too much to chance in our Christian teaching. We meet on Sunday morning and talk about what is good to do and then trust to luck that the pupils

will do it as occasions arise. Kindness, thoughtfulness and service are more or less abstract terms which take on meaning only as they are given concrete form.

Why not let a group of junior high boys and girls plan and conduct a series of worship services under the guidance of their leader? It will do far more to help them appreciate the elements that contribute to a helpful service than all the telling a leader might do. A program or exhibit they plan will help to develop responsibility and initiative as well as to stimulate the acquiring of information. Interest in the church and its activities is best gained as boys and girls have part in its program and responsibilities. It is simply a case of "learning to do by doing" and not by talking about what is good to do.

4. Projects should be completed. How many times we as individuals and groups become enthusiastic about an enterprise, talk about and even begin it, but fall short of carrying it out to a satisfactory conclusion. One of the valuable lessons greatly needed by young and old alike is that of finishing what has been started. It is often necessary for the leader to supply needed encouragement to keep a project moving or to engender enthusiasm if effort tends to lag. Until a group becomes accustomed to this type of procedure, it will be better if the projects undertaken do not extend over too great a period of time.

If the project has been one of problem-solving, its completion will consist of summing up the information gathered and bringing the thinking of the group to a conclusion with the view to action. This action may be a change of attitudes and of thinking quite as much as "doing something about it" in the ordinary sense of the word. Unless the project leads to action it has failed to accomplish its highest purpose.

One of the important steps in completing a project is the evaluation or judging. Such questions as the following may be asked:

1. Was the purpose of the activity satisfactorily accomplished?
2. Were the plans made and carried out in a Christian way? This involves learning to work together as groups and to take responsibility as individuals.
3. What contribution was made to the Christian cause? Activity for its own sake or for the participants alone may thus be eliminated.
4. What changes, if any, might have made the project more worth while?
5. What is the logical next step?

The Teacher's Part

The first responsibility of the leader in this kind of teaching is to help initiate the right kind of projects. It will be
(Please turn to page 41)

Youth Builds a Church¹

IT was eight o'clock one Sunday evening early in January. Devotions and the evening's discussion over, about twenty young people sat around talking over the next step in their year's program.

"I'd like to know what I'm supposed to do," said the president.

"About what?" chipped in Carleton.

"Well," Amy went on, "as president of this Fellowship I'm a member of the church committee. Last Tuesday we were planning the annual church meeting. I don't know what it's all about. I don't know anything about the church. What can I do on the committee? I'd like to know how the church works."

"So would I," chorused a half-dozen voices.

"Let's make that our next step," suggested the counselor. "We could set up a model annual meeting."

"Why not a church?" queried Amy.

"Sure, let's have a church."

From this beginning the idea grew with rapid strides. Before we knew it, we were engrossed in a discussion of the organization, the purpose, the function and the beliefs of a church. We decided to meet next Sunday evening as neighbors interested in forming a new church.

Next Sunday came. An enthusiastic group gathered about the fireside. After the chaplain's service we launched into our problem. *The Manual of the Congregational and Christian Churches* had been studied carefully by the president and a number of other officers. A chairman and a secretary were elected to preside and to keep minutes. "What do we want a church for?" asked Jean, and for forty minutes the discussion blazed as hot as a wood fire. Because everyone felt the need of upholding ideals, educating children, sustaining worship and maintaining fellowship we decided to proceed.

"What'll it cost?" queried Bill. "I'm kinda broke right now."

"Well," answered Ollie, "you have to have money to build a church and pay a minister."

"Yes," agreed Muriel, "and, anyway, we've decided we *ought* to have a church, so it's up to us to make it possible." In the next fifteen minutes, with but few suggestions from the counselor, committees were appointed to look into financial support, building site, constitution, election of officers, statement of faith, calling of a minister, and arranging for ordination and installation. The hour being already late, the committees on financial support and site were asked to prepare for the following Sunday.

This article gives an account of what took place in a Congregational church, but it might be undertaken by any Baptist group that desires to learn more about the organization of their own church and how it functions.

It so happened that a few months after the conclusion of this study the church needed the services of a pulpit committee. Immediately these young people were pressed into service because they knew exactly what to do and how to go about doing it.

By DAVID HENRY GRAY

Another week passed and we lighted the hearth fire anew. The building committee recommended a site and suggested the name, "The Hilltop Church." This was received with murmurs of approval and was adopted after a brief discussion that emphasized the need of having the church centrally and not sectionally located. We young people wanted it understood that we believed we needed a church not for either the rich or the poor, but in a place where all could feel free to attend. The financial support committee gave us plenty to think about. They had drawn up a proposed budget of \$600 a year, based on a membership of thirty families.

"But you can't run a church on \$600 a year," objected Marjorie.

"Well, that's all we have," replied Florence.

"How did you begin to make up your budget?" asked the counselor. "Did you try to figure the very least amount possible, or did you take a percentage of the total income of our thirty families?"

At the end of an hour we had agreed that we must have a well-trained man; that we could raise about \$1,500; that ministers had to buy books and help the needy, so they required money over and above family needs. Out of all this we saw that salary should be estimated on what was needed to live decently and to help others.

The following Sunday our committees on constitution and officers reported. Article by article we asked ourselves, "Do we need this in our constitution?" and "What exact purpose will be served by deacon, trustee, church school superintendent, Christian education committee, and the other officers and committees?" The constitution of our local church was the starting point, and the young people

had used the *Manual* and the *Hand Book* as additional sources. One of the keenest points of controversy came over the form of government. Special subcommittees reported on the episcopal, the presbyterian, and the congregational forms. One favored the episcopal, but there was a sharp division of opinion on the remaining two. We decided in favor of congregational because of its freedom for the local church, its liberal spirit and its traditional place in New England. All felt a need in Congregationalism for greater co-operation between churches, a clearer understanding of the faith, and a greater degree of assistance from county, state, and national organizations. The Hilltop Church then proceeded to elect its officers on the report of the nominating committee.

Here we ran into a snag. One or two wanted to call the new minister next and then draw up the statement of faith with his assistance. The large majority objected strenuously, saying that they must first have beliefs formulated to guide them in seeking the right minister. These prevailed. So, the following Sunday, our committee on statement of faith was in charge. They had met several times for independent study and had argued it out among themselves. "We believe in God . . ." the chairman began to read.

"Hey, wait a minute," said Bill. "I'm not so sure about that."

There we stuck. An hour and a half later it was agreed that we could wholeheartedly assent to this statement. We thought we were worn out, so adjourned to refreshments, but the discussion was still high as the last departing group wandered off from the parsonage door.

For five weeks we hammered away. Article by article we thought it through. The result was based on the Kansas City statement of faith, and read as follows:

"We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as revealed in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us.

"We believe the mission of our Church to be the universal disclosure of the word of God, as the sole supreme and divine rule under whom we all work for the bet-

¹From the *Pilgrim Highroad*, April, 1940. Reprinted by permission.

terment of mankind, social, moral, and spiritual. We look with faith for the triumph of righteousness and the life everlasting."

With a real sense of understanding we finally entered this statement of faith in the constitution of the Hilltop Church.

"Will you be ready to report on the minister next week?" asked the presiding officer.

"Sure," said the committee. "We went to see those who called the minister of our local church. We looked over the *Manual* and we studied through a piece in the *Hand Book*. We've been busy."

"O. K., we'll be ready to hear what you have to say."

Once more the fire in the Fellowship Room shed warmth and light over a happy circle of friends.

"Now, what about the minister?"

"Well," said the chairman, "we thought it wise in this new parish to seek a man with organizing ability. We felt that he should correlate the gospel with current events and interests. We were especially desirous that he be personally acceptable in character and sociability. We wanted him to be well trained and to have a real call to the ministry. So we went out and visited four churches to see the ministers in their own places.

"Let's see. There was Rev. Zedekiah Albert Habbakuk at Geneva. He was all right, but he had a bad foreign accent and, anyway, he was too high-priced for us. Then there was Rev. Grace Method Maddis, out at Alstone, Ohio. She gave a grand sermon and we liked the service a lot, but when we went round the village we found she had a pile of bad debts, so we rejected her right there. Over at Goshen we heard and met Rev. Dandy White Husband. He was late for service and didn't have his sermon well prepared. Besides, his papers blew off the pulpit and he couldn't go on with the meeting. That let him out. Down at —

Seminary the Dean recommended a promising senior to us. Starting out to be a physician, he came to the conclusion that it was more important to cure souls than to heal bodies. He is well trained, with excellent records in both college and seminary. As an officer in his class he showed sociability. In camps and settlements good organizing capacity has been demonstrated. His character is of the finest. After hearing him preach, we had a long talk with him and found that our ideas and his ideas on the faith and order of the church ran along the same lines. Many people recommended him highly. When we met him the second time we discussed the situation here, including salary. All the details were satisfactory to both of us. We therefore present the name of Charles Presbyterio Willingto. We suggest that he be called unanimously,



Norman Rhoads Garrett

or else the committee start out all over again. Let's not have candidates and a divided church."

Naturally, many questions were asked by the group, and it was only after detailed discussion that the clerk was authorized to send a formal call to Mr. Willingto, stating compensation, date of beginning, vacation, removal, living, and annuity arrangements.

At last the hour arrived. Mr. Willingto had appeared in person, had been questioned by an associational council, and was now ready to be ordained and installed. The ordination was assumed. With dignity and precision the committee led us in a service of installation as the program for this concluding evening. Carleton presided, Ollie read the council minutes, Josie gave the invocation, Mary read the Scripture, our president made the address; others carried through the prayer of installation, the charge to the minister, the right hand of fellowship, and the charge to the people. We sang the concluding hymn, and the Reverend Charles Presbyterio Willingto, duly installed first minister of the Hilltop Church, pronounced the benediction.

REMEMBER THE MEN In the Service

After you have read your copy of the story-paper, *Young People*, why not mail it to one of the young men who have left your church to enter the armed forces? Chaplains report a shortage of reading material. The men would rather receive individual copies of publication through the mail than to have them handed out. A personal subscription to *Young People* costs only \$1.00 for a whole year.

WHITE NIGHT

By Merle Evans Golding

The white night, newly forming,
Settles down into the valley.
The quiet stars above scrape
Their frost on the hardened blue;
Each icy chip glides down
On the glare of the cold moon rays,
Glittering, skittering, drifting
In the colors of myriad gems
To add to the snow below.

There are no sounds tonight
Save the crunch of bleeding feet
Plodding heavily over crusty snow
Amid the resounding crack of the river's
ice
And the crackle of copper bells below.

New Music

For the Church Choir

Comfort Ye, by R. Deane Shure. Eight-part chorus for mixed voices, *a cappella*. 10 pp. 15 cents.

Be Thou My Vision, old Irish melody arranged by Graham Godfrey. Hymn for mixed voices. 7 pp. 15 cents.

Jesus, Lord, Be Thou Mine Own, by Bernard Ledington. Choral for mixed voices. 6 pp. 10 cents.

Seek Him That Maketh the Seven Stars, by James H. Rogers. Four-part anthem for men's voices. 7 pp. 15 cents.

They That Sow in Tears, by Alfred R. Gaul. Three-part anthem for women's voices. 9 pp. 15 cents.

This music may be ordered from Theodore Presser Co., 1712 Chestnut Street, Philadelphia, Pa.

YOUNG PEOPLE'S LEADER



THESE YOUNG PEOPLE FORMED THE VARIOUS COMMITTEES WHICH CARRIED ON THE MANY ACTIVITIES OF THEIR CHURCH FOR ONE WEEK. THEIR WORK INCLUDED THE CONDUCTING OF ALL THE CHURCH SERVICES, VISITING THE SICK, SPONSORING AN ALL-CHURCH RECEPTION AND ATTENDING TO MAINTENANCE AND FINANCIAL PROBLEMS

Youth Manages a Church

WHEN a the pastor turned over the key of the church to a young man, he inaugurated the first Youth Week in the history of Chicago's North Shore Baptist Church. Some time ago, at a Sunday evening meeting when the Young People's Choir conducted the service in music, Dr. Weldon Wilson presented the key to Mr. Eldon G. Baker who had been elected to serve as "pastor" for Youth Week.

The Boards of Deacons and of Trustees, made up entirely of the youth of North Shore, carried out their duties during that period. They received the opportunity of deciding upon a proposed improvement for the church. The Finance Committee, too, had been granted the

responsibility of voting upon the project and of putting it into effect if the idea was accepted. Each of the fourteen committees assumed a definite phase of the work of the church which it carried on. All committee chairmen prepared written reports which they presented to the Senior Board of Deacons.

The young people set aside one evening of the week during which time they called upon the "shut-ins" of the church to offer them a word of friendly encouragement and to give them fruit and books. Following their visiting, the members gathered at the home of the pastor for a period of fun and relaxation from their duties.

In its endeavor to increase the church

membership during that week, the Membership Committee devoted a great deal of effort to calling upon prospective members. The young people took entire charge of the midweek prayer service and, in addition, they sponsored an all-church reception to which they invited the entire church. The evening's entertainment was planned and carried out by them.

The following Sunday climaxed the entire project. The young people played the dominant role throughout the entire day in all the church school departments and at the morning and the evening services. They taught all the classes, including even the adult classes, conducted all the worship services and preached the sermons.

This project, one of the largest ever attempted by the youth of North Shore Baptist Church, familiarized the young people with the many responsible activities of the church.

ELDON G. BAKER SERVED AS "PASTOR" OF CHICAGO'S NORTH SHORE BAPTIST CHURCH DURING ITS YOUTH WEEK



YOUTH WEEK

ABOUT forty denominations co-operate with the United Christian Youth Movement in its call for the observance of Youth Week, January 31 through February 7. During that time, young people in many of the churches throughout the country make special contributions and helpful suggestions to the services and to the social activities of the total church life.

To make the experience of greater significance, it is suggested that union services with youth of other communions and communities be held, thus reaffirming the "oneness of purpose and spirit" of Christian youth.

Sunday, January 31

1. Each youth group in the community might hold its own service on this first Sunday, based on the worship service, "Loyalty to Christ."

MUSICAL PRELUDE

CALL TO WORSHIP

HYMN: "Fairest Lord Jesus"

UNISON PRAYER AND THE LORD'S PRAYER: "O God, our Father, who hast made thyself known to all mankind through Jesus Christ, thy Son, our Saviour, make real to us thy presence in this time of worship. We praise thee for thy greatness, we adore thee for thine end-

less love, we give ourselves to thee, for thou hast first given thyself to us. May we, at this moment and always, hear the call of Jesus Christ to be his disciples. Help us to understand better what he has done for us and to realize more clearly than ever before the need for complete devotion to him. May we be loyal to him with a new consciousness of what true loyalty means. Hear us as we unite in the prayer which Jesus taught to his first disciples, 'Our Father who art in heaven . . .'"

SCRIPTURE: The Beginning of Loyalty, Luke 12: 1-9

The Evidence of Loyalty, Romans 12: 1-8, 21

The Results of Loyalty, 1 Timothy 6: 11-16

YOUNG PEOPLE'S LEADER

PRAYER

CHOIR SELECTION

ADDRESS: "What Does Loyalty to Christ Mean?"

HYMN: "Rise Up, O Men of God"

OFFERING: Choir Selection and Offertory Prayer

HYMN: "I Would Be True"

BENEDICTION

2. Each group might urge its members to study through the week Basil Matthews' book, *Pattern for Living*, Westminster Press, Philadelphia, Pa., 1942.

3. Each group might urge upon its members that through the week they discover as many nationality and racial groups among their friends as possible, inviting them to an interchurch youth fellowship play night planned co-operatively by all church groups.

Friday or Saturday, February 5 or 6

"Fellowship Together," a Play Night

1. Since fellowship and a spirit of camaraderie are necessary to the life of the good community, Christian young people have a function in extending such good fellowship. Hence, Youth Week provides a fine time to build a program wherein all groups can participate.

2. This meeting should be a gala affair planned well in advance by a co-operating committee of the Christian youth groups. Since all races and nationalities will be present, Play Night might be built around an international play festival. People should wear distinctly national or cultural garbs, if possible. An international and intercultural emphasis should be maintained throughout the evening.

Games and ideas may be found in *The Handies*, by Lynn Rohrbaugh, Co-operative Recreation, Inc., Delaware, Ohio

(recreational guide books), and E. O. Harbin's *Fun Encyclopedia*, Abingdon Press, Nashville, Tenn.

3. A grand march would be a fine contribution to the fun.

4. A closing fellowship circle would be in order without doing violence to other faiths that may be present. In silence, as the members of the group join hands, they could be asked to return thanks to the Creator of life for the joy of life and the evening of comradeship. The following prayer could be used: "Great Spirit of all men everywhere, we lift glad hearts this night to Thee for friends, for fellowship, and for the increased devotion we have gained to the cause of brotherhood, justice and peace. Help us, who share a world-wide fellowship, to live always in the spirit of love with each other. Amen."

Sunday, February 7

"Our Oneness in God," a Union Service Participated in by All Youth Groups

1. A carefully selected committee should plan this occasion. Various ministers could assist in conducting a communion service if this is desired.

2. The service should be planned with the purpose of binding the participants in fellowship with Christ, committing them to serve him that justice may come and peace may pervade all areas of life.

The Baptist Youth Fellowship recognizes the value of such a plan and has incorporated it into its own program. In the denominational youth calendar in the pamphlet "How Shall We Begin," in the "Adventure Guide," suggestions are given for the observance of Youth Week. The Fellowship leaflet "Develop Leadership" offers additional specific ideas for planning activities for that week.

lation of interest. Pictures, a good story, a well-planned question, a discussion or some person brought in from outside the group may be used to accomplish that end. Many times people are not interested in a new branch of knowledge or a project because they do not have a background of information which makes them sensitive to it. On the other hand, some projects that arouse interest do not have sufficient value to warrant spending the necessary time on them.

The teacher must be ready at all times to give suggestions and help. The temptation, however, is to do too much. Good judgment includes knowing when to give help and when to leave the pupils to their own resourcefulness. Eventually that should take the form also of originality in the suggestion of their own enterprises.

Care must be exercised by the leader to keep the project going in such a way that it has value for Christian living. That has already been suggested in the process of judging. However, it is worth repeating here because of the danger in many activities of becoming absorbed in the details of the plans, forgetting the purpose or the important principles of working together harmoniously. The teacher should help create the joy that comes from Christian service and activity. Each project is not to be thought of as a unit within itself but part of the whole plan of Kingdom work, leading to greater enterprises and efforts in the future.

This is not an easy method to use nor is it one that can be left to chance. There is danger of thinking, "How can I plan when there is no way of telling what turn the project will take or how fast the pupils will work?" Careful planning helps to avoid confusion and delay and gives the leader the poise which comes from being ready for situations as they arise. Actually, more preparation is needed than for many other types of teaching, in order to have adequate information and working materials at hand when needed.

Valuable as it is, this method cannot be used exclusively. In preparing a well-balanced curriculum there will be variety in methods as well as materials. Projects will be chosen often because they best contribute to learning how to live the Christian life.

Helpful Reading

MYERS, A. J. W. *Teaching Religion*, Chapter VII, pp. 110-122.

SHERIDAN, ALMA S. *Teaching Intermediates in the Church School*, pp. 151-166.

DESJARDINS, LUCILE. *Teaching Intermediates*, pp. 40-47.

BETTS, GEORGE HERBERT. *Teaching Religion Today*, pp. 103-114.

A Denominational Youth Calendar

FEBRUARY

Emphasis upon "SERVE Through Missionary World Outreach"

Observe Denominational Month.

Prepare for Enlistment Week (March 7-14).

Plan an adventure in friendship. (Note that February 7 is Race Relations

Sunday; February 14, Brotherhood Day.)

THE USE OF PROJECTS

(Concluded from page 37)

necessary to know the interests and the abilities of the pupils in order to guide them in the selection of those that they will be able to carry out. An undertaking which proves to be too difficult causes

discouragement and lack of interest.

Knowledge of the needs of the group will enable the teacher to introduce certain enterprises that will meet those needs. This will necessitate the stimu-

"Unto Thee Do We Cry"¹

By STANLEY I. STUBER

A SERVICE of worship that young people will find helpful in many situations—before or after discussions on present world problems, preceding dramatic presentations, or as part of a church service for which young people may be responsible. The organ or piano should play throughout; see the back sections of many church hymnals for appropriate meditations that would fit in as background music. The new hymnal, *Christian Worship*, has some particularly fine meditations for such a purpose.

SCRIPTURE: Psalm 28: 1-5

MEDITATION:

GROUP: *Our Father . . .*

LEADER: Whom we know only through thy Son God and father of Jesus Christ; Creator of all that is whose mystery no finite mind can fathom; Love that enfolds and seeks us; Spirit who dost call and command us; to whom our spirits can speak—thee we adore.

Father of those dear to us, those who have wronged us, those who vex us and try our patience, the stricken in our own land, the stricken in enemy lands, the homeless, the interned and the prisoners of war, all who have been made thy sons through Jesus Christ, all who in every land in diverse tongues offer to thee the Lord's Prayer—thee we adore.

(*Silent meditation*)

GROUP: *Who art in heaven . . .*

LEADER: Thou art: the everlasting I am, in whom all things exist; from whom they derive their being, substance and laws; Eternal Source of truth and goodness, beyond and above all existences—thou art.

Thou who art in heaven, whose ways are not our ways, before whose eternity our little lives are as flowers that fade, from whose eternity they take their worth and meaning, whose mercy is unfailing, whose truth endures to all generations . . .

Thou art! Whom or what shall we fear? Thou art! Thou callest us to be thy sons growing into thy likeness. Thou art in heaven, whither we may in heart and mind ascend and with thee dwell.

(*Silent meditation*)

GROUP: *Hallowed be thy name . . .*

LEADER: In the return of mankind from the far country to its true home, the restoring to men of their lost knowledge of thyself, in a recovered experience of their dependence on thee, a new reverence

for Nature as thy creation, a new understanding that as thy children all men are brethren—hallowed be thy name.

Let there be those who believe utterly in thy name and through believing bring back to the world a vanished glory. Let the Son of man, when he cometh, find faith upon the earth.

When thou remainest hidden, when darkness hangs over the earth, when the heavens are silent and life becomes a hell, when men seem to cry to thee in vain, help us to believe in thy name.

In our willing submission to thy judgment, our acceptance of thy discipline, of suffering, in our yearning to live as thy sons, in the enlargement of our understanding, our patience, endurance and hope, our growing likeness to the mind of Christ, hallowed be thy name.

(*Silent meditation*)

GROUP: *Thy kingdom come . . .*

LEADER: For the prophets who foretold the coming of thy Kingdom; for its descent upon earth in Jesus Christ, his revelation of the Father, his life-giving words, his historic, creative deeds for the fragmentary realization of thy Kingdom in human history; the gleams that shine through present darkness; the transfiguration of our common life by acts of heroism, endurance and kindness—we give thee thanks.

Thy Kingdom come—in the assurance to all nations of their right to life and freedom, the deliverance of mankind from the slavery of armaments, the establishment of the reign of law among nations, the recognition of the rights of minorities, the submission of nations and governments to thy laws, the fairer distribution of wealth, the enlargement of educational opportunity for youth, the honoring of the family, the restoration of a sense of vocation to work, the right use of the resources of the earth, the rekindling of a passion for truth, the opening of springs of mercy and compassion: thy reign over every thought, affection and impulse of our being.

(*Silent meditation*)

GROUP: *Thy will be done . . .*

LEADER: In thy will is our peace, in the doing of thy will is our fulfillment and our joy. How terrifying, O God, is thy gift of freedom, that men may refuse thy desires and through refusal bring suffering on themselves and others.

In the restoring and the perfecting of the world thou hast created, the quickening of the forces of life, the affirmation of righteousness, the growth of understanding, harmony and unity—thy will be done on earth.

The Son of man came to seek and to save that which is lost, to save the individuals whom we love, to save and redeem mankind. Thy will be done on earth as it is in heaven.

In our acts this day, the words we speak, the thoughts we think, the fulfillment of our common tasks, the relation-

GOD IS AT THE ANVIL, BEATING OUT THE SUN;
WHERE THE MOLTEN METAL SPILLS,
AT HIS FORGE AMONG THE HILLS
HE HAS HAMMERED OUT THE GLORY OF A DAY THAT'S DONE.

—LEW SARETT

Paul's Photos



¹From the Woman's American Baptist Home Mission Society. Adapted from the worship at the Delaware Conference.

ships of ordinary life, thy will be done on earth as it is in heaven.

(*Silent meditation*)

GROUP: *Give us this day our daily bread*

LEADER: From thee we have our life and all that we possess. Forgive us our pride and self-sufficiency; teach us to reverence the earth which thou hast made fruitful; teach us our oneness with those whose labor produces our food and brings it to us across sea and land; fill us with active pity for the millions in our land who have not enough to eat, for the millions all over the world who suffer from the fear or the reality of famine. As thou hast given to man the knowledge that can produce plenty, give also the wisdom to bring it within the reach of everyone.

Thou who hast made us men so that we live not by bread alone but by thy word, feed us this day with the words of life. Let all that is divine in thy world, let the unsleeping power of truth and love possess us and work through us. Thou thyself art our life: live in us this day.

(*Silent meditation*)

GROUP: *And forgive us our debts, as we forgive*

LEADER: As we forgive! we are but men, O God! Thou art in heaven and we upon earth—dost thou demand that we be perfect as thou art perfect? With men it is impossible, but not with God.

Teach us to hate, as thou dost hate, the cruelty of the oppressor, the contempt of truth, the corruption of the young, the lust for power and sinful pride which have brought the world to war, the rage of senseless destruction. Take from us the weakness of resentment and revenge; give us the capacity to understand; let us not include the guilty and the innocent in a single condemnation; make us partakers of thine infinite pity; make us content to leave judgment to thee, the all-seeing Judge of everything. Teach us to hate, as thou dost hate, the sins we have committed as a privileged nation, the pride and the exploitations of our imperialism, our callousness to the decay of the bodies and the souls of the unemployed, the undernourishment of children and the denial of opportunity to youth, the cleavages and the divisions in our social life. Forgive us our trespasses as we forgive those that trespass against us.

Forgive us the egotism that belongs to our nature, the sin entwined with the roots of our being, the unforgivingness of our hearts, the blindness that hides from us our need to be forgiven. Open our eyes to the wonder of thy forgiveness. Let it inspire in us a *forgivingness* and a *maganimity* that can undo the evil in the world and make atonement for the sins of man.

(*Silent meditation*)

GROUP: *Lead us not into temptation, but deliver us*

LEADER: Darkness is over the earth. Out of the darkness—the fury and the cruelty of war, the confusion and the perplexity of our time, the vanity of human existence, the struggle with forces that threaten to crush the spirit of man—we cry unto thee.

Let us not tempt thee by demanding that thou prove thyself God by a miraculous deliverance; let us know that, whatever happens, thou *art* God and our Father.

Let us not be overcome by evil; let not hope die nor courage fail. Deliver us from the fears and the faithlessness of our own hearts; in the secret places of our souls enable us to believe in thee. Make us in all these things more than conquerors, through him that loves us.

Deliver us from the evil that infects our time, from hatred and vindictiveness, all forms of self-deception, the oversimplification of moral issues, insensitiveness to human needs, reluctance to take responsibility.

If the days of tribulation may not be shortened, if we must walk through the dark valley, if earthly supports fail us, hold us in thy keeping, assure us that neither life nor death can separate us from thy love in Christ Jesus our Lord.

ALL: *For thine is the Kingdom, the power and the glory! Thou art sovereign Lord, Sovereign over all the earth! O Lord, in thee have we trusted, let us never be confounded!*

(*Silent meditation*)

The Art of BUILDING Worship Services

A New Book

By THOMAS BRUCE McDORMAND

RECENTLY, 726 representative young people between the ages of eighteen and twenty-five answered a questionnaire that revealed their attitudes toward the church. The resulting evidence showed that the church offers more definite influence and greater positive help through its services of worship than by any other phase of its ministry.

Although many of those questioned criticized the church, the sermons, the ministers and the members they, almost without exception, expressed a genuine gratitude for the opportunity to worship that the church makes available. These aspiring young people, sincere in their desire for communion with a Being greater than themselves, stated that they

wished their churches to put more effort into finding means of increasing the beauty, the reverence and the significance of their worship services.

The author, Thomas Bruce McDormand, who takes young people at their word when they say they want to *experience* worship, wrote *The Art of Building Worship Services* to suggest ways of insuring such an end. In his book he avoids abstract discussions on what worship is and what it should do; he surmises that the reader has felt that "still soft voice of calm," so he goes on from there to offer suggestions as to how services may be planned with the idea of providing an environment conducive to such an experience.

The first chapter of the book suggests the use of more than the three items, Scripture and prayer monotonously employed for the average meeting. The service can be enriched immensely by other means involving art, drama, symbols, litanies, silent meditation, poetry, music, choral reading and other inspirational mediums.

Following this introduction, the author then offers specific aid as he discusses each of these. In his chapter on the call to worship, he gives concrete suggestions by listing suitable Scripture, music and poetry for the purpose. In his chapter entitled, "Making the Most of Hymns," he describes various procedures for their use in order to give meaning and variety. He correlates particular hymns with Scripture, with poetry, with offertory, with prayer and with special days such as Christmas and Easter.

When the author discusses the use of Scripture he describes pantomimes, tableaux that lend themselves very well to portraying particular Scripture. In the same way, the whole book recommends specific ways of enriching the devotional period. The reader learns possibilities for escaping the "let us sing," "let us pray" and "let us read" introductions. The very helpful last chapter outlines fine samples of worship services.

Although *The Art of Building Worship Services* offers variety, it never sacrifices the dignity of a worship service. In fact, its use may transform a meaningless time into a highly significant one.

Published by Broadman Press, Nashville, 1942. 131 pages. Price, \$1.50. Please order from the nearest store of The American Baptist Publication Society.

Young Lincoln

He fed his spirit with the bread of books,
And slaked his thirst at all the wells of thought.

—EDWARD MARKHAM

Youth and World Christian Reconstruction

By FRANCES D. ANDERSON

PSYCHOLOGISTS could explain it, I suppose, the fact that sometimes one feels in one's veins a cosmic pulse, as though the blood coursing through one's body were part of a stream flowing continuously through time and generations. I feel that tonight as I realize that for generations Baptists gathered together in meetings—that for generations Christianity moved steadily toward its goal. This event, the Convention and the launching of the youth program of action looms far greater than the time and the group of people it encompasses here just now because it is linked not only with the dreams of those whose children we are, but also with the future that belongs to our children and our children's children.

On the front lines in this war, young men all over the world fight for ideals as yet not clearly worded. We, here tonight, form the front lines of our faith and we must make clear that for which we live or give our lives. The Baptist Youth Fellowship, not a small isolated unit in itself—but united in following a call to action, makes us part of the strong force moving toward the goal we believe the Master made clear to us: To bring the kingdom of heaven on earth for the brotherhood of man. The fields of action urge us to grow in personal Christian living, to help others, to practice Christian citizenship, to develop leadership, to serve through a world outreach.

In all of these, but particularly in the last—serving through a world outreach—we find our place in world Christian reconstruction. How? We can serve our aim in our churches, in our budgets, in our homes, hearts and minds.

First, we must understand and promote the Baptist missionary outreach. The ties that keep us together reach around the world. Missionaries in China, Burma, India, Africa, Baptists in Germany, in Russia, and in countries all over the world think and believe together. An ambulance bringing relief in bombed Burma or a meeting in a dark room in Berlin—these form the outposts of our line. We must understand and support them. We cannot lose contact with the far-flung front lines. We must maintain contact with them in study and prayer, and support without ceasing. We must practice world-mindedness.

Second, we must prepare to lay the foundations for an enduring peace by studying in church groups, forums and evening discussions. The peace that comes after this war must be more than a political peace or we shall experience

Miss Frances D. Anderson, the daughter of President and Mrs. Elam J. Anderson, of the University of Redlands in California, gave the above address at the Northern Baptist Convention meeting in Cleveland as part of the Baptist Youth Fellowship Program on May 31.

only a temporary absence of war—not a true peace. Who but Christ's followers are more directly commissioned to carry the gospel of peace? The fact that the plans now being prepared for the next period of peace may be in economic terms or in a discussion of historical relationships or in a social planning makes them not less consecrated, but more so. God gave us minds that we might use them for his service. Christ left us his goal of peace that we might offer all our efforts in bringing it about. As Christians, we must respond to the call for building the new world order, and that must be done by relating reality to the ideals with which our convictions are endowed.

Third, by enlisting in Christian giving we become a tangible part of the missionary world outreach. When we consciously give to missions—or to any international cause—we ally our lives with that cause. That which we might other-

wise spend on our own livelihood now becomes part of the livelihood of someone across the reaches of the continent and the ocean. Dutiful tithing in one's church is desirable, but the far-flung frontiers of our missionary pioneers lift one's eyes and stretch one's vision to the seas and to the lands beyond the seas. To be part of the world crusade is to feel in one's veins the thundering of the unified purpose to which we are called.

War galvanizes nations to sacrifice undreamed of, to effort unexpected and to action beyond belief, because to many it gives a purpose to living. Here in our hearts tonight we hold the greatest purpose that living man has ever experienced—the privilege of working to bring the kingdom of God on earth, a brotherhood of men in whom God is well pleased.

Early in the war Churchill called his nation to the battle with moving words. Have we not a greater kingdom, a wider realm, a greater call—one that goes beyond empire boundaries out into all parts of the world?

"Come then—let us to the task, to the battle and the toil. Each to his part, each to his station. . . . Let us go forward together in all parts of the Kingdom, in all parts of the Realm. There is not a day nor an hour to be lost."

A PROBLEM FOR GROUP DISCUSSION

First Things First

By CLARK R. GILBERT

FRED had had an active high school career. He had starred at basketball, played in the school orchestra and band, served as president of the Hi-Y Club, and captured the junior tennis championship of his city. Moreover, his record showed a good grade in all of his subjects.

Naturally, all these had kept Fred busy, but he had found time to take an active part in the work of his church. For several years he had served as an unusually active leader in the young people's society of the church; in fact, one of his most treasured possessions was the society pin given him by the church for his fine service.

Now Fred had entered his favorite college. During "rush week" he had "pledged" one of the fraternities. A few days later he attended a meeting of the pledgees. He had fastened his pledge pin below his church pin.

In a few minutes an active member noticed the pledge pin below the other.

"Look here, you," he pointed to Fred; "get that pledge pin above that other pin. Remember, from now on this fraternity comes first with you. That goes for the rest of you pledgees, too."

The older member noticed that he got little response from Fred, so he bel-lowed, "Did you hear me? Get busy before we paddle you."

At that Fred's eyes snapped fire, but he took off his pledge pin.

"That's right," approved the active. "You'll learn."

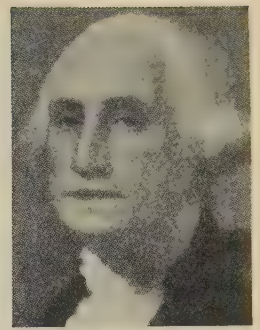
"Think so?" replied Fred. "If you're an example of the others here, I think I will not stay. Take your pledge pin. To me my church comes far ahead of any worldly organization. Since it seems that we cannot agree, good day, boys."

Do you think he was foolish or do you approve his action?



A Patriotic Party

By MABEL TUTTLE CRAIG



DON'T worry any more—your troubles are over. If you have been wearing out your brain trying to think of appropriate games for the party you plan to have around the birth dates of Lincoln and Washington, pack up your sighs in your old kit bag and get busy on the invitations:

Never in history
Was a bid more hearty,
So be patriotic
And come to the party.

PLACE _____ TIME _____ DATE _____

As the guests arrive, give each one a pencil and paper and, secretly, the name of a famous American whom he must impersonate during the game. Names of presidents, statesmen, authors, etc., may be given to the boys while the girls may pose as Martha Washington, Eleanor Roosevelt, Betsy Ross, Molly Pitcher or any other of our outstanding American women. Be sure to christen the players with names of people whom it would be easy to typify in pantomime, and remind them that they must reveal their identity only through their acting ability. As each person enacts his part, endeavoring thereby to let the group know who he is, the onlookers write the name of the celebrity impersonated.

Following this, the players must go around with their papers to verify their guesses and to collect the autographs of those they failed to identify. The first player to have all the names wins—an autograph album.

Next you may try "Build a Sentence" after you supply the guests with a sheet of paper on which the word "patriotic" appears at the top. The players must construct a patriotic sentence whose words begin with the letters "P-A-T-R-I-O-T-I-C" in their regular order. Permit each person to read his masterpiece and let the group decide which is best.

For the "Victory Relay," choose as many players as can line up and cross the room conveniently at one time. Provide each contestant with two tin cans of a fairly large size.

At the signal, each player stands on the tin pedestals, balances himself on the forward can, reaches for the one in the rear, places it ahead of the one in front, steps on it, reaches for the one in back and continues until he reaches the goal at the far side of the room.

The "Patriotic Quiz" may be played somewhat as the orthodox spelling bee except that questions concerning history must be answered rather than words spelled. The person who misses must drop out. When the two captains have selected their teams, which face each other for the fray, the leader begins to ask the following questions:

1. Who said, "Give me liberty, or give me death?"
2. Who was the "Green Mountain Boy"?
3. From whom did the United States obtain Florida?
4. What president followed Lincoln?
5. From what is this phrase taken: "... establish justice, insure domestic tranquillity, provide for the common defense?"
6. Who was our bachelor president?
7. Who invented the cotton gin?
8. Who was the author of the Declaration of Independence?
9. Who was our thirty-first president?
10. From what speech are these words taken: "With malice toward none, with charity for all"?
11. Who invented the sewing machine?
12. How many American colonies were there originally?
13. What famous horseback ride figured prominently in early American history?
14. What famous book greatly enhanced the feeling against slavery?
15. Who invented the telegraph?
16. Who wrote "The Star-Spangled Banner"?
17. During whose administration was the Statue of Liberty unveiled?
18. Name our three martyred presidents.
19. What American was called the "great peacemaker"?

ANSWERS TO "PATRIOTIC QUIZ"

1. Patrick Henry.
2. Ethan Allen.
3. Spain.
4. Andrew Johnson.
5. Preamble to the Constitution of the United States.
6. James Buchanan.
7. Eli Whitney.
8. Thomas Jefferson.
9. Herbert Hoover.
10. Lincoln's second inaugural address.
11. Elias Howe.
12. Thirteen.
13. Paul Revere's ride.
14. *Uncle Tom's Cabin*.
15. Samuel Morse.
16. Francis Scott Key.
17. Grover Cleveland.
18. Lincoln, Garfield, McKinley.
19. Henry Clay.

"Words Without Music" tests the knowledge of the contestants concerning "America" or "The Star-Spangled Banner." The leader starts the game by saying the first line of one of these two anthems; the person next to him must say the next line and the one next to him must give the following line. Those who fail must drop out of the game.

Then try, "Red, White and Blue." The leader mentions these three colors, then points to one of the players and designates one of the colors. Then he rapidly counts from one to ten while the person to whom he pointed must name an object whose color is that named by the leader. If he cannot do this before the count of ten, he becomes "it" and takes the leader's place. The same object must not be named more than once.

A Quiz on the Presidents

By C. J. PAPARA

LISTED below are ten statements that describe the ten presidents in the following list. Place the correct letter in the space at the right of the president's name so that each will be given his proper identification.

- a. Famous Civil War general
- b. Served shortest term—one month
- c. First American-born president
- d. Never went to school
- e. Twenty-second and twenty-fourth president
- f. Said, "Speak softly and carry a big stick"
- g. Wrote Declaration of Independence
- h. Emancipated the slaves
- i. Nicknamed "Old Rough and Ready"
- j. Only unmarried president

1. Andrew Jackson
2. James Buchanan
3. Abraham Lincoln
4. Theodore Roosevelt
5. Ulysses S. Grant
6. Martin Van Buren
7. William H. Harrison
8. Zachary Taylor
9. Thomas Jefferson
10. Grover Cleveland

Answers

- | | |
|------|-------|
| 1. d | 6. c |
| 2. j | 7. b |
| 3. h | 8. i |
| 4. f | 9. g |
| 5. a | 10. e |

Adult Leader



Century Photos, Inc.

In the article, "Leadership for Today's Church," published on this page last month, Dr. Overstreet discussed the training of ministers. In this article, he indicates the two types of lay leaders who are needed and tells how they may be trained

The Training of Lay Leaders

By H. A. OVERSTREET¹

LAY LEADERS are called for and must be trained for service, if the church is to meet successfully the varied demands made upon it by present-day conditions. Let us consider, first, the lay worker who holds a traditional post in the church: the Sunday school teacher, for example. How can this leader be trained for greater effectiveness?

Aside from occasional conferences, the training of lay leaders has to be on-the-job training. These lay leaders must learn while they are in service. Their training, however, may be secured from two sources.

Community Agencies

In the first place, these workers should avail themselves of whatever training courses or institutes are set up by the adult education agencies in their community. It is a mistake, a fairly tragic mis-

take, for church leaders to secure their training only with church leaders. For such training cannot, in the nature of things, make them wise about the ways in which nonmembers can be drawn into church membership. No one, moreover, really grows in stature by staying cautiously in the company of those who not only agree with him, but who even use the same words that he uses for the same ideas. If the church is going to be honest and tough-minded in its handling of modern problems, its leaders must know far more than they have traditionally known about how to sit down as equals with other grownups in their community to engage in voluntary learning. It would be a fine thing, for example, if all Sunday school teachers were encouraged to join evening school classes in public speaking, psychology, English composition, and sociology. For the best possible way for a person to make himself fit to be a teacher is to make himself a willing learner.

Church Groups

But church leaders need also to organize their own groups where they can sit down together to study their problems. I said earlier that the church must never become secularized in its attitudes toward human experience, that its job must be that of revealing men's spiritual stakes in everyday experience. Here, I think, is the task cut out for our Sunday school teachers and the leaders of young people's societies. In their keeping is the world's finest tradition of courage and generosity. To train themselves for effectiveness in this present day, these leaders must come together voluntarily to try to figure out among themselves just what it is that is in their keeping and just how this ancient wisdom is to be put to work in today's world. It is not enough for any Sunday school teacher to know the text of the day's lesson and some small innocuous story with which to illustrate it. He

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ADULT LEADER

needs to know what the text really means in terms of the weekday problems and hopes of the age group with which he works; and he needs to know also what stand he and his fellow teachers are willing to take, for the sake of human happiness, in those actual social situations to which the text applies.

The other group of lay leaders consists of those who occupy in the church posts that formerly did not exist at all. They are leaders in activity programs of recreation and study. Who are these leaders, and how should they be trained? Many of them are members of the congregation chosen for their special interest or skill. This is as it should be. But I wonder whether activity programs should not be used to establish linkages between the church and the community. The church will grow in strength to the extent that it satisfies certain unsatisfied needs of people, and one of these is the need to feel useful.

Activity Groups

The church should, I think, welcome the chance to go outside its own membership for leaders for activity groups, just as it should welcome into the groups themselves any community folk who want to come. A church cannot grow in membership or strength so long as it gives the impression that it belongs to some special group of persons within a locality. The activity group should be the means of breaking down the barrier of shyness between members and nonmembers, of making it easy for nonmembers to feel enough at home in the church plant and among the church people to want to come back and belong. One way of thus using the activity group is by enlisting outside leadership.

If the Church Is to Lead

Why has not the church in the past equipped itself with leaders so wise and expert among their human fellows that they have made the church the recognized source of community leadership? A few reasons can, I think, be frankly stated.

In the first place, in far too many communities, churches still jealously compete among themselves, so that all of them together seem to the lay public to be making a tremendous fuss about differences too trivial to matter in a world that is being ripped to pieces by a life-and-death struggle between Christian and non-Christian ideals.

In the second place, too few church leaders have entered into situations where they are voluntary learners instead of teachers. Too few of them have managed to avoid entirely the condescending attitude which so often characterizes those who consider themselves truth bringers.

In the third place, too many church leaders—both ministers and otherwise—do all their talking in a “religious” tone of voice. Perhaps they get the habit of feeling that their words are about vastly important subjects. Or perhaps they feel that only certain emotions are becoming to Christians, so that they fake good cheer when they do not feel it, and deceive no one but themselves. Whatever the reason, church leaders are not going to become world leaders until they learn to keep out of their voices both portentousness and a “now-let’s-all-be-good-fellows-together” brand of cheerfulness.

In the fourth place, our church leaders have been far too cautious. They have had a perfect “out” for themselves, because they have had great words of wisdom to repeat—words wise enough, in actual fact, to cover every phase of life;

but words so general—simply because they were designed to cover every phase of life—that the leaders who have endlessly repeated them have been able to sound as though they were talking about human problems even while they were avoiding the specific hard details of those problems. The church will never lead society so long as it timidly hangs back from the problems of society at the same time that it pretends to be talking about them.

I say that Opportunity is on the doorstep. The world is full of human beings who are spiritually lost . . . and who begin to know they are lost. If the church can equip itself with leaders able and willing to figure out what these lost people must have in the way of companionship, usefulness, and moral courage, then the future will belong to the church.

How Good Is Our Church Program?¹

By PAUL B. KERN

CHRISTIANITY faces today the most difficult task in all its long history. It is a moment of destiny in the life of the world. If tomorrow is to find a decent and progressive world it will not come as the result of mere chance and drifting. It will be a planned economy of the spirit. The church may well re-examine in this crucial hour its fundamental motivations and its spiritual techniques. No complacent acceptance of things as they have been will be sufficient to grapple with this hour. Inefficiency is as fatal in the realm of religion as it is in the realm of military tactics.

The average church membership *lacks the spirit of loyalty*. This does not mean that there are not faithful and devoted members in every church, but the plain fact is that there are too few of them. The church presents a product in power utterly incommensurate with the human resources which it displays on its rolls. There are too few people who take their church obligations seriously; too many hangers on; not enough who “seek first the kingdom of God.”

Another shortcoming is the *absence of community-mindedness*. Far too many churches regard themselves as institutions which ought to be supported by the community and not enough look upon themselves as servants of the community. We talk a great deal about “supporting the church.” The fact is that any church which is abundant in good works and selfless in its devotion to people will never face a problem of support.

The average church, in the next place, *lacks knowledge and understanding*. It is impossible to build an intelligent

Christian statesmanship upon the basis of mental indifference and spiritual ignorance. It is not enough, in Jesus’ mind, to be merely good. One must also be intelligent. We battle against principalities and powers in high places. The kingdoms of this world are shrewdly undergirded by an understanding of human nature and a capitalizing of its frailties. The church must know its people, their potential strength, and the fundamental appeals that will reach them. One of the difficulties which we confront today in all Christian preaching is the lack of understanding of the Bible which characterizes the average listener.

Finally that leads us to recognize frankly that our fundamental shortage is *in the realm of spiritual dynamics*. The Christian way of life is the most winsome and compelling adventure known to man. It meets the fundamental need of human life. It is the answer to the cry of the soul for life and light.

All our efforts to increase the multitudes in the church, to develop its organizational machinery, to improve its educational skills, will at last be dependent upon our ability to create the mind of Christ in the individual and send him forth upon a crusade of life-changing adventure. There is power enough in the living God and in the indwelling Christ to accomplish this result. Are we willing to pay the price for it? The world waits for a Spirit-filled church, an institution that is tired of its incompetencies and restless until it attains new vigor and power. May it come quickly for the need is desperate!

¹ Condensed from an article by Bishop Kern of the Methodist Church.

International Sunday School Lessons

Theme for the Quarter: The Gospel of John

Aim: To lead the student through the teachings of the Gospel of John to achieve the aim as stated in John 20:31: "but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

The lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1941, by the International Council of Religious Education and are used by permission.

LESSON 6 — FEBRUARY 7

Jesus Affirms His Deity

John 8: 12-59

John 8: 12, 25-36, 56-59

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

KEY VERSE: *He that hath seen me hath seen the Father.—John 14: 9*

TO BE READ EACH DAY

Feb. 1. M. The Light of the World. John 8: 12-20

Feb. 2. T. The Liberator from Sin. John 8: 25-36

Feb. 3. W. The Lord without Beginning. John 8: 56-59

Feb. 4. T. The Lord Alive for Evermore. Revelation 1: 8, 17-18

Feb. 5. F. Deity Affirmed in Prayer. John 17: 1-3

Feb. 6. S. Deity Affirmed under Oath. Matthew 26: 59-68

Feb. 7. S. "Equality with God." Philippians 2: 5-11

SCRIPTURE SAYS

By W. W. Adams

Jesus affirmed his deity. This lesson makes that clear, and it is important that we appreciate fully what Jesus said of himself.

Jesus did not begin his ministry by going to the Temple or to some other important public place in Jerusalem and announcing to the people that he was the Messiah, the Son of God. To have done so would have convinced no one; men would have laughed him to scorn.

Rather, Jesus began by showing in his life what he truly was. In deeds and in words he manifested the fact that he possessed power and wisdom beyond the reach of mere man. Even when he claimed to be the only teacher with knowledge of the Father, he acted the claim in a call to experience. "Come unto me," he said; and he promised to prove his claim by what he would do (Matt. 11: 25-30).

There is one verse in John (10:37) which ought to be burned into the conscience of every preacher and teacher. It is this: "If I do not the works of my Father, believe me not." The thought is as follows: Not only do I recognize that you will not believe me because I say that I am the Son of God, but I positively forbid you to believe such a claim, *unless* I do the works of my Father. My works must justify that claim; they must prove that I am God's Son.

Was Jesus divine? Ultimately the proof lies, not in what he said of himself, nor in what others said of him, but in the total effect of his ministry upon the human race. What has he done for men who have accepted him as being what he claimed to be? The answer is found throughout the New Testament, in the origin and ministry of the early church, and in the history of Christ's dealings with people through the centuries, down to and including the present generation of believers. That answer is most convincing.

But someone may ask if it really makes much difference whether Jesus was divine in a sense not possible for others. If Jesus is only another prophet, even if a superior one, actually we are left with a greater and weightier outline of duties to be met, but with no more divine enablement, than the Jews had under Moses. Man — every man — desperately needs a Saviour for the doing of the will of God, as well as for a knowledge of that will.

I. A Light (John 8:12)

Jesus affirmed his deity in claiming to be the light of the world; that is, the light of men. What physical light is to the physical life and needs of man, Jesus is to the nonphysical self. That is to say, man has a moral and spiritual nature; he has needs that belong to man as a spiritual being. He needs to know that God exists, who God is, and what God's will for man is. He also needs to know the meaning of life, and how he should relate himself to both God and

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men. And he needs the enablement whereby he can live within the will of God. Jesus now claims to be all of this to men.

John had recorded in the very beginning of his Gospel the fact that Jesus (the Logos) was the light of men; and that it had been the mission of the Forerunner to bear witness of the light (John 1:4-8). The coming of Jesus meant that light came into the world. The difficulty is that men's evil works caused them to shun this light (John 3:19-20). Men should accept this light when it is offered to them. "The night cometh, when no man can work. As long as I am in the world, I am the light of the world" (John 9:4-5). "Walk while ye have the light, lest darkness come upon you. . . . While ye have light, believe in the light, that ye may be the children of light" (John 12:35-36). "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46).

What is one proof that we are abiding in the light? (See 1 John 2:10.)

Against this larger scriptural background, we can more fully appreciate Jesus' claim as recorded in our lesson passage: "I am the light of the world." He is that light by which men of the entire world may have life; and without which men cannot fulfill their divine mission. "He that followeth me shall not walk in darkness, but shall have the light of life." That is, the light by which a man can live to the full: for he can see in Jesus the way a man should live, and can find in Jesus the power by which he can so live.

"As long as I am in the world, I am the light of the world" (John 9:5). What of the light, now that Jesus has ascended? Does it still shine? And if so, how? (Read John 20:21 and Matt. 5:16.) Remember, however, that the truth in Jesus' claim to be the light depends not upon his claim, but upon the fact that he actually becomes light to all who come to him and follow his way.

II. As Son (John 8:25-27)

Jesus affirmed his deity by claiming to be the Son. The situation was about as follows: Jesus had claimed many times to be the Son of the Father in a unique sense. The Pharisees owed it to their people to put his claim to the test. If he were not the Messiah, the people should be saved from following an impostor. The Pharisees failed in that they were unwilling to give the proof he offered a fair test. He would not give the kind of proof they wanted, the kind they had made themselves believe prophecy had given them grounds to expect. Jesus gave proof in abundance that he was more than man, but it was not the kind of proof they demanded. Hence

they concluded hastily that he was not the Son.

Though John 8:13-24 is not included in the printed Scripture passage, read these verses. Note especially that in verse 16 Jesus again claimed that the Father had sent him. See also verse 18. But the Pharisees wanted Jesus to be more specific, to claim in exact language that he was divine, the Messiah. Of course, they would not have believed him; but they sought some occasion to take him to the courts for trial!

Finally they asked Jesus, "Who art thou?" They knew what he claimed, but they wanted him to use more specific words. Imagine their disappointment when Jesus replied, "Even the same that I said unto you from the beginning." Then Jesus went on to declare himself the spokesman for the Father.

What should his critics have done? They should have evaluated his claim to be the Son, to have been sent by the Father, on the merits of his message from the Father and of his mighty works, done by the Father's power. But no! They were not after evidence; they were after *him*. So bent on killing him were they, that his actual meaning was lost.

III. As Redeemer (John 8:28-30)

Would these men ever recognize that Jesus was what he claimed for himself? Yes, but that time lay in the future. They would someday crucify Jesus. That would give the Father occasion to furnish additional evidence of Jesus' sonship. "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." The Son-Redeemer is one with the Father; not only having been sent by the Father, but doing always the Father's bidding. Thus he would continue until sin crucified him. But in the hour in which he died to redeem man from sin, the Father would give final proof that Jesus was and is divine. His redemptive activity would prove him to be the Redeemer. Even then "many believed on him."

IV. As Liberator (John 8:31-36)

A certain college has as a motto over the archway leading to its main building, "The truth shall make you free." Many schools of higher learning rest their work on this motto. The feeling is that truth sets men free. Mathematical truth, biological truth, historical truth, truth in any area, frees men. We recognize that ignorance is against life, and that there is potential liberation in all truth. But the roots of conduct reach into more than a person's brain, into

more than the information he carries in his head. Man has a soul or heart; he has feelings, emotions, instincts, and attitudes. Truth in the head of a person who is wicked in heart is dangerous. Note the steps leading to freedom, as Jesus outlined them:

1. Believe on Jesus. He spoke to those who believed on him.
 2. Obey Jesus. Those who believe on Jesus should observe his teachings.
 3. True discipleship. This calls for belief and obedience.
 4. Knowing the truth. A true disciple knows the truth.
 5. Freedom. The truth sets men free. Hence, the steps are belief, obedience, true discipleship, knowledge, freedom.
- The Jews objected to the idea that they had ever been slaves. They were at that very time slaves to the Romans. But Jesus let that pass. A free man may yet be a slave: a slave to sin—as every sinner is. And a slave or servant will sometime be pushed out of the house. Only the Son has a permanent place in the house. And this Son can set others free. He does so by freeing them from their sins. Yes, educated people need the Saviour from sin—in order to be free.

V. As Preexistent (John 8:56-59)

Even the head of the Jewish race had rejoiced in his vision of Jesus' day. The Jews began to count Jesus' years. Jesus calmly declared that he had been in existence before Abraham's day. Stoning was in order, they thought. But once more, Jesus eluded them. He had made his claims, he would not retract them. And they still hold true.

LESSON APPLIED

By Howard K. Williams

It makes all the difference between a philosophy and a religion whether you look upon Jesus as a mere man or as the Son of God.

When a Person Talks About Himself

We are to study today some of the things that Jesus said about himself. When an ordinary man talks about himself, we usually put him down in our minds as conceited. Yet Jesus often used the pronoun "I," and we never think of him as an egotist. On the lips of other men the claims Jesus makes would seem ridiculous. He made greater claims than any man ever made, and if they are not true he is the most ridiculous figure in history.

Note some of his assertions. "Before Abraham was, I am." "He that hath seen me hath seen the Father." "I am the light of the world." "I am the living bread which came down from heaven."

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"Whosoever drinketh of the water that I shall give him shall never thirst." "Come unto me, . . . and I will give you rest." "No man cometh unto the Father but by me."

Personally, I cannot see how anyone who denies that Jesus is the Son of God can accept him as a good man. A good man would not think of making such claims for himself unless they were true. Although the "either-or" argument is not always convincing, yet I think it must be so here—either Jesus was God's Son, as he claimed to be, or he was not even a good example to mankind. Christianity bases its claims on Jesus. It does not take him merely as a good example. To Christianity, Jesus is Saviour, not merely an instructor. Christianity is a religion, not a mere system of philosophy.

Some Things Jesus Said About Himself

1. "*I am the light . . .*" Jesus used ordinary phenomena as illustrations. Have you ever thought of the importance of light in the physical world? One night I was on a boat going through the Strait of Messina. We rose very early, long before daybreak, in order that we might see the dashing waters. In the distance all was shrouded in darkness. Gradually a faint light in the east told us that day was about to dawn. Little by little the hilltops were lighted; then came the sun, and everything in view was transformed, simply by the coming of light.

As we look about us, often all that we see is shrouded in the darkness of sorrow, uncertainty, loss, perplexity. So we should remember that Jesus said, "*I am the light.*" He lights up defeat and sorrow and assures us that all will work out for good if we love and obey him. He lights up the face of the Creator and reveals him as a loving Father. How we do need such light upon the pathway of life! Recently a young man died in the prime of his years. A skilled worker, he was an honored foreman of a large company. During his illness the company daily delegated an official to care for him and his affairs. He left a wife and three children. Their home life was beautiful. He loved the church and had asked the official board, as a mark of his gratitude to God and the church, if he might fresco the walls of the sanctuary. But disease took him before his dream was fulfilled. We need light thrown on such situations as this—the light that Jesus gives to the world. He says, "Your heavenly Father knoweth."

Faced with the temptations of life, we need light. Colors look different in artificial light. So do sins. In the pure light of Jesus, sins look hideous, though in the artificial light of men's standards they may seem very attractive.

2. "*I am . . . the truth.*" "What is truth?" asked Pilate. This is a peren-

nial question. "If you do not believe it is hard to tell the truth, try it!" said a visiting lecturer to a group of college students. Did you ever really try to tell the full truth about anything? This question may shock you, but the fact is that no human being, alone, is qualified to tell the truth—"the whole truth and nothing but the truth." When somebody tells you something, do you strive to find out the actual truth of the matter before you repeat it? Can you tell the truth about the food you eat, the clothes you wear, the articles of furniture in your home, the flowers in your garden?

We do not *know* the full truth about anything, and so we cannot *tell* the full truth. It would be a ridiculous claim for a mere man to say, "I am . . . the truth," as Jesus did.

Scientists of all sorts, philosophers of all schools, theologians of all beliefs have searched for truth, "to follow truth as blind men grope for light." We all follow wandering fires here and there, unless we walk in the "Jesus way," which is the only path of truth.

3. "*I am . . . the life.*" "Before Abraham was, I am." Would not that have been meaningless from the lips of a mere man? Indeed, it sounded preposterous to many who heard Jesus say it, and it would be preposterous, indeed, if Jesus were only a man. This explains, in part, why the Jews took up stones to cast at Jesus; they considered him a sacrilegious person. Today we would not bother so much as to throw stones at any man who would make the claims that Jesus made. We would just pass him by and say, "He is crazy!" Jesus alone is qualified to speak as he spoke, because he is the Son of God. Read John's Prologue (John 1:1-14) for a complete statement of John's point of view as he presents his story of Jesus. Note the climax in verse 14: "And the Word was made flesh, and dwelt among us, . . ." So, Jesus alone is qualified to say, "I am . . . the life."

Our Reaction to What Jesus Taught

1. *About himself as light.* I have on my desk a beautiful little reproduction of Holman Hunt's *The Light of the World*. You know the picture—Christ standing patiently by a closed door in the attitude of knocking. Even so, he now is standing, and the world keeps the door closed, so that the light of his presence cannot get in.

"How can we let the light in?" you ask. "He that followeth me shall not walk in darkness, but shall have the light of life." We do not first sweep the darkness out of a room, and then turn on the light. We turn on the light, or pull up the shade, and the darkness goes. The disciples followed Jesus. They were in the dark; but as they followed,

little by little, they found light upon the pathway of life, enough always to show the way. Moreover, as followers of Jesus, we become lamplighters to make a path of light for others. Recall the beautiful little poem by Robert Louis Stevenson, which tells how the little boy looks out the window at dusk and sees Leerie the lamplighter with his torch, lighting the lamps along the street, and the boy envisions his future. When he grew stronger he would go the rounds with Leerie and light all the lamps. This should be the purpose of every Christian: to follow Jesus, to go around with him in the night of life and light the lamps with him. To do otherwise is to spend one's time fruitlessly, to run the risk of tragedy.

In *Floods of Spring*, poor Savina goes out in the storm to seek her husband. In the darkness she loses her way and goes in the wrong direction. Then suddenly a flash of lightning reveals her position on a little tongue of land, over which the floods are washing but it is too late and the floods carry her away. She lost her way because it was dark.

2. *About himself as truth.* It was said of the Berean Jews that they were "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17:11). But people now will believe anything or nothing, true or false, according to a whim. Why are you a Baptist? What do you believe about Jesus? Do you know? Someone has said, "If you believe in Jesus as the Son of God without a reason, you may easily believe in anyone else for the same reason."

Because Jesus said that the truth would make them free, his opponents objected. They said they were children of Abraham; that they never were slaves. But what our forefathers believed will not make us free unless *we* believe, and not even then unless what *they* believed and *we* believe is *truth*. We must abide in Christ's word. Obedience to Jesus alone leads to freedom. Truth is very narrow. The train which keeps to the rails has power and progress, but once it leaves the rails its freedom ceases. Even so, freedom comes only through strict obedience to God's law. Anything else brings destruction.

3. *About himself as life.* Paul would have said, "This is the life!" A popular song contains these words: "I love life. I want to live." So do we all. When we study architecture, we do not go to the slums but to the cathedrals. Why should anyone think that slum existence is living? Jesus who lives from eternity to eternity is the One to whom we must go to study life, and to know him is to have life eternal.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Jesus and his teachings are inextricably combined. You cannot consider the one without the other. To love Jesus is to do his commandments. "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). On the other hand, in order to obey his commandments one must know him. He did not simply teach love. He said, "Love one another; as I have loved you" (John 13:34). His teachings and his life are two parts of one whole. To understand his teachings, we must have a knowledge of *him*.

This is not so true of any other teacher. We can study Plato's philosophy without knowing very much about Plato. It is not necessary to know who he was in order to evaluate his thoughts. They are logical or illogical quite apart from Plato the man. Euclid's axioms in geometry are not dependent for their validity on Euclid's life. We can accept them as true, and they have just as much value for us whether we know a thing about Euclid or not. But with Jesus' teachings it is different. Of course, they would have been true, whoever said them. But they could not have the meaning they do apart from who he was and how he lived. So, when Jesus talks about love, he means love as demonstrated in *himself*. When he talks about God, he means God as revealed in *himself*. When he says, "Love your neighbor," he means as *he* loved *his* neighbor.

Developing the Idea

Jesus was the greatest teacher who ever taught about the spiritual life. Not only could he deal with the most profound truths in language that the simplest person could understand, but as surely as the chemist reduces the substances of the world to their basic elements, so Jesus reduces what really matters in religion to the basic principles, and says these are primarily two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). Now, that was not new. Those things had been said before. Jesus was merely quoting them. What, then, made the difference as he said them? The answer is that he himself made the difference. He did not just say, "Love ye one another," but, "Love one another; as I have loved you." That makes all the difference in the world. He did not just talk about God, but said, "He that hath seen me hath seen the Father." Jesus himself was the greatest lesson.

It is appropriate here to point out that we teach ourselves, too. A pamphlet on Christian teaching reminds Sunday school teachers who are often ill-prepared or tardy that they may not be able to teach the lesson as well as they should, but one thing they do teach "with inevitable success," and that is their general habits, and attitudes, and examples. Those the pupil remembers long after he has forgotten what was said in the class.

In Jesus' case, his words and his life perfectly complemented each other. What he said, his life backed up. Which gives us confidence that what he said about himself is true. And just think of some of the things he said with reference to himself. "Believe me that I am in the Father, and the Father in me" (John 14:11). "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14:10). "He that believeth in me, though he were dead, yet shall he live" (John 11:25). "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

But the teaching process is not complete without a learner. And one of Jesus' great injunctions is, "Learn of me" (Matt. 11:29). It is not enough to know that Jesus taught wonderful things about himself. We must, through a study of the Bible, learn what he taught. We must, through loyalty to him, learn the truth of what he taught. We must be willing to say, "The Lord is my Teacher. I will strive to be a faithful learner."

Applying the Lesson

In his splendid book, *How to Read the Bible*, Dr. Love pleads for less reading of the Bible in small pieces, such as only a chapter or part of a chapter. He urges us, as we would read other books, to "stay with" the reading of the Bible occasionally until we have had a chance to read, not a few verses, but perhaps an entire book. Each of the Gospels, for instance, can be read through in an evening. Here might be a goal to set before members of the class. Take one Gospel, arrange within a month some evening to read it through, and during the reading make a list of the most significant things Jesus says about himself. It would make the Gospel mean more than ever before, and would bring out the meaning and significance of Jesus.

Discussing the Problem

1. Recall as many things as you can think of that Jesus teaches about himself.
2. Why is it important to know what Jesus taught about himself?
3. How does one "learn" about Jesus? What help are we promised?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *The Son of God*

PRELUDE: Hymn tune "Rosmore"

UNISON READING: John 1:6-14

INVOCATION: Our Father, the Father of our Lord and Saviour Jesus Christ, we beseech thee to honor this gathering with thy presence. May we have a vision of thee which shall make thy presence as real to us as the cloud and fire did to the Israelites of old. *Amen*.

HYMN OF PRAISE: "O Son of God Incarnate," or "Fairest Lord Jesus"

QUIET MEDITATION (After the reading of the Scripture, heads may be bowed and the pianist may play softly "In the Hour of Trial." The period may be closed by repeating the Lord's Prayer in unison.)

HYMN OF ASPIRATION: "Jesus, Kneel Beside Me," or "What a Friend We Have in Jesus"

THOUGHTS ON THE THEME:
Who is Jesus of Nazareth?

In the days when Jesus walked among men there was a difference of opinion as to who he was.

Many of the people who had known Jesus as a boy thought of him as the son of Joseph, the carpenter. They could not rid themselves of this long accepted view. Consequently, he could do but few miracles among them.

The Pharisees came to the conclusion that Jesus was a nameless waif. They taunted him by asking, "Who is your father?" As a result, Jesus could not touch their hearts and convert them to a saving faith.

Peter, however, disagreed with his neighbors and with the spiritual leaders. He declared that Jesus was the Son of God. On such understanding and faith as Peter had shown, Jesus founded his church.

We observe the same difference of opinion with respect to Jesus today. Some see in Jesus only a man; others see him as the Son of God.

And today, what we think concerning Jesus Christ determines what he is able to do in us and for us.

Who is Jesus of Nazareth?

What is your answer?

HYMN OF FAITH: "I Know Not How That Bethlehem's Babe," or "Strong Son of God, Immortal Love"

PRAYER OF DISMISSAL:

"Look Thou, our Daysman and High Priest,

Upon our low estate;
Make us to see God's face in peace
Through thee, our Advocate;
With thee, our Saviour, may our feet
Enter at heaven's gate. *Amen*."

—JOHN CALVIN, 1560

POSTLUDE

Jesus Heals a Man Born Blind

John, Chapter 9

John 9: 18-38

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

KEY VERSE: *One thing I know, that, whereas I was blind, now I see.*—John 9: 25b

TO BE READ EACH DAY

Feb. 8. M. Sight for Blind Eyes. John 9: 1-11

Feb. 9. T. The Questioning Critics. John 9: 18-23

Feb. 10. W. Witness for the Wonder-worker. John 9: 24-34

Feb. 11. T. Sight and Salvation. John 9: 35-41

Feb. 12. F. Believing and Seeing. Matthew 9: 27-31

Feb. 13. S. Seeing and Following. Matthew 20: 29-34

Feb. 14. S. "My Light and My Salvation." Psalm 27: 1-6

SCRIPTURE SAYS

By W. W. Adams

Surely no book is more interesting than John's Gospel. The higher critic, interested primarily in historical questions, tries to uncover the facts regarding this book and finds no end of interesting material for study. The student of languages is attracted to the book by the unique style of John: a style that combines simplicity of form with profundity of ideas and content, second to no other piece of literature. The saint who must honestly admit that he cannot always answer the critics' conclusions, finds in John's Gospel a never failing source of mental and spiritual food of the most delightful and satisfying kind. How many millions of saints, through the centuries, have come in from life's storms, to rest and be refreshed in the beauty, the wonders, and the glories of this matchless book!

For a combination of drama, humor and pathos, nothing goes beyond the story in chapter nine. The following outline and summary is intended to help you enjoy the full value of this story. Our Scripture passage gives only the

heart of the story; we begin at the beginning.

Jesus and his disciples passed near to a man blind from birth. The current philosophy led men to try always to trace ill fortune of any kind to its cause. Sometimes we can do that; and where it can be done, we may profit by it. More frequently, perhaps, we are liable to be led into strange reasoning and even hurtful conclusions. The disciples never thought of helping the blind man. They did see in him, however, a fine opportunity to call from Jesus his own interpretation of the cause of this affliction. Had the man's parents sinned and caused their son's blindness? That was certainly possible, and it has happened innumerable times. Or had the man himself sinned? A strange idea, to be sure, in view of the fact that he had been blind from birth! Jesus brushed aside both ideas, and declared that here was an occasion at least (even if not the direct cause) for the manifestation of God's works. Moreover, Jesus' mission was to give light, and this was the day for work.

Whereupon he made some clay, anointed the man's eyes, and told him to go wash in the pool of Siloam. The

efficacy was not in the water, but in the man's faith in Jesus, expressed in his obedience to Jesus' command. Obedience brought healing.

Then the wrangling began! Let us note every turn from the point where the man received his sight to the end of the drama.

1. *The neighbors (vs. 8).* They asked if this were not the former beggar. In the Greek, their question shows that they meant that of course he was the same man.

2. *Others (vs. 9a).* Others confirmed this view: "It is he."

3. *Still others (vs. 9b).* These denied the identity; there was only a similarity, they said.

4. *The man (vs. 9c).* The man settled it by saying he was the former blind beggar.

5. *The man's statement (vss. 9-11).* They then succeeded in getting him to tell in simple words how he had received his sight.

6. *The whereabouts of Jesus (vs. 12).* The man could not tell them where Jesus was.

7. *The Pharisees (vss. 13-17).* The people could not let the matter rest there. This strange thing must be ex-

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plained. And the only logical persons to consult on such a matter were the Pharisees. So, to the Pharisees they went, with the man himself.

Jesus had done this miracle on the Sabbath. Therein lay the main difficulty. You will recall earlier Sabbath controversies. In answer to their question, the man told them of Jesus putting clay on his eyes, of his washing, and of the regaining of his sight. This statement caused a sharp division among the Pharisees. One group concluded that Jesus could not be from God, for he had broken the rule of the Sabbath that forbade all work on that day. Making the clay and putting it on the man's eyes, they insisted, was work! And of what worth was the fact that the man's blind eyes were opened, when the law of the Sabbath had been broken! Others sharpened the issue by simply asking, "How can a man that is a sinner do such miracles?"

They appealed to the man himself. He replied pointedly, saying of Jesus, "He is a prophet." But the Pharisees would not admit so much. At this point we come to our printed Scripture lesson.

I. The Parents' Testimony (John 9:18-23)

The Jews frankly did not believe the man's story. They did not believe that he had been blind. What could they do to prove their point?

1. They called his parents. Their word would clear up the matter. The question put to the parents was twofold: Is this your son, who was born blind? How then does he now see?

2. The reply of the parents deserves analysis.

- a. We know this is our son.
- b. We know he was born blind.
- c. We do not know how he now sees.
- d. We do not know who gave him his sight.
- e. We know that he can speak for himself; ask him.

3. Explanation. The Jews already had agreed that any person confessing that Jesus was the Messiah should be expelled from the synagogue. This fact was generally known; the man's parents knew of it. They feared the Jews, and did not want to be turned out of the synagogue. Hence they shifted further responsibility from themselves to their son. Would he be worthy of this responsibility? Will he bear true witness or yield to fear of the Jews?

II. The Son's Testimony (John 9:24-34)

The feeling was tense, excitement ran high, sharp minds clashed with minds their equal. Courage, fear, stubbornness, unyielding hatred, muddy reasoning, clear logic, cutting, ironical and

pothy sayings, along with humor, pathos and tragedy, mark this part of the story.

Act One (vs. 24). They again called the man, and sought to end the matter with a straight imperative: "Give God the praise: we know that this man is a sinner." Evidence or not, they implied, he broke the rule of the Sabbath, and that settles it for us.

Let us ask in passing, which blindness was more pitiable? That which had afflicted the blind man from birth, or the blindness of heart and mind, now gripping these other men—blindness to abundant proof of messianic power because the Messiah had not conformed to one of their pet theories? Many such blind people live in our own day.

Act Two (vs. 25). The man replied: "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." The power of experiential religion!

Act Three (vs. 26). All they knew to do now was to ask him again how his eyes had been opened. They may have hoped that the man would say plainly that Jesus had worked on the Sabbath.

Act Four (vs. 27). The man grew sarcastic. He said, in effect, "I told you the story once, and you did not believe it. Why do you want to hear it again? Do you really wish to become his disciples? Surely not! It cannot be that you are looking for justification in my story for going over to his side, as his disciples!" One can see the Pharisees wince and scowl at such cutting sarcasm.

Act Five (vss. 28-29). They began reviling him, and kept it up. This reviling, in part, was in the words that follow. They have this force: "You are his disciples, but we are Moses' disciples. We know without doubt that God spoke to Moses. But as for this fellow (this contemptuous fellow), we do not know where he came from."

Act Six (vss. 30-33). The man then spoke more at length, his final testimony. Here are the points he made.

1. I am puzzled, astonished. You claim not to know this person's origin; and yet he opened my eyes. It seems to me that the deed speaks for itself.

2. God does not hear sinners. He hears and blesses only those who worship him and do his will. Now it is clear that God has heard this man, my benefactor, for he has enabled him to open my eyes. Surely the conclusion is inescapable that he is a worshiper, a servant of God. Clear reasoning!

3. This is something new—this opening of blind eyes. Jesus may have opened other blinded eyes earlier, but the man did not know of it. Anyway, the point would stand: this man had performed a new deed!

4. If, as you say, this man were a sinner, and not of God, he could do

nothing; certainly he could not do this mighty deed.

Act Seven (vs. 34). The enemies of Jesus advance no more arguments. They resort to abuse. "Thou wast altogether born in sins." That is, "You are totally depraved, hopeless. You contemptuous, loathsome degenerate—you would not try to teach us, would you?" In point of fact, he had taught them so effectively that they smarted under his reproof. They must now choose. Either they must admit the man's logic and his conclusion, and go over to Jesus, as the Messiah, or they must turn the man out of the synagogue. Though utterly foolish, illogical, and tragic, the easier course was to expel the man from the synagogue. They cast him out.

III. Final Result (John 9:35-38)

The conclusion of this incident is beautiful, heart-touching. One can fairly feel the complete change of atmosphere, as we leave the heated wrangling of the previous verses for the quiet, calm meeting which Jesus had with the man he had healed.

Jesus heard that the man had been expelled from the synagogue. Upon finding him, he asked if he believed on the Son of God. The man asked who the Son of God was. If he could know, he would believe on him. Jesus firmly assured him that he had seen the Son and even then was talking with him. The man instantly believed and worshiped him.

Here was adequate compensation for having been turned out of the synagogue. Sight for his physical eyes, and light, eternal seeing, for the eyes of his soul! He had met the Light of the world!

LESSON APPLIED

By Howard K. Williams

Be prepared to tell the story vividly and then to draw the practical lessons which it contains. As you read carefully the chapter, organize the thought around the following points.

The Insight of Jesus

"Is it nothing to you, all ye that pass by?" might be asked of most of us. We see, and yet fail to see, the suffering of others. Jesus was moved with compassion on those who suffered from whatever cause. As he passed along the street with his disciples he saw a blind man begging. Jesus did more than see; he understood—and cared. His disciples saw, and yet saw not—the way most of us do.

There is a whole system of thought which denies the reality of suffering. In India, when cholera broke out by the Ganges, a medical commission asked a

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leading Brahmin to look through a microscope at the germs of cholera in a specimen of the waters of the river. The Brahmin saw the germs plainly enough, but refused his assistance in teaching the people the danger of the water of the Ganges. He said he could fix the matter easily. When the governor general asked him how, the Brahmin dashed the microscope to pieces. Some people would do that with suffering—abolish it by denying it. Jesus, however, saw the man's suffering and was sorry for the man. The blindness of the man was nothing compared to the spiritual blindness which Jesus saw everywhere.

The Question of the Disciples

Jesus saw, but the disciples questioned. That is the difference between practical helpfulness and speculation. The problem of evil is a question of the centuries. Some men spend their years discussing it in academic and theoretical fashion, but fail to reach a satisfactory conclusion. Jesus looked at the practical problem which evil presents, and did something about it. The disciples wanted to know the cause of the man's suffering. They thought they had the solution—that he was blind because of sin—but they did not know whose sin. The man had been born blind. It therefore could hardly have been his own sin, and so it must have been the sin of his parents. Now, ultimately all sickness is the result of disobedience to God's law, and disobedience is *sin*. But each specific infirmity or sickness cannot be traced to this or that person's sin. The results of sin are cumulative, and this is what Jesus meant when he said, "Neither this man nor his parents." We may spend our lives asking questions which only eternity will answer, and die without having done any constructive work in the world; or we may see, as Jesus did, the need of others, and set about doing what we can to alleviate their suffering.

We should remember, too, that our time at best is short. Jesus said, "I must work . . . while it is day: the night cometh." "I pass this way but once. If there is any good I would do, let me do it now; for I shall not come this way again." This resolution, attributed to William Penn and to others, we should act upon as Jesus did. Sometime it will be too late; "for the night cometh." These words Sir Walter Scott had engraved in Greek on the sun dial of the home to which he took his bride. When she saw it she exclaimed, "How dreadful!" But her young husband assured her that he did not mean it to be dreadful; he needed its admonition that he might use well his time.

The disciples were not the only ones who speculated about the cure of the

blind man. Others doubted that the man ever had been blind! Then they doubted the goodness of Jesus, who had performed the cure. Instead of being glad that now the man could see, they were annoyed because they could not understand the cure, or perhaps more so because they had no credit in it.

The Experience of the Blind Man

There are two sides to a cure. Jesus could and would heal him, but the man had to be willing and to obey. "If you co-operate with me," says the physician, "you will get well." We wonder sometimes at so many spiritually blind people. Jesus said to the blind man, "Go, wash." So, nothing happened until the man went and washed; not until then did he receive his sight. Obedience is essential to a cure. Remember the words of Naaman the Syrian, when he was filled with wrath because Elisha did not speak the word that would cure his leprosy, "Behold, I thought, He will surely come out to me, and stand, and call the name of the Lord his God, and strike his hand over the place, and recover the leper" (2 Kings 5: 11). Instead, Elisha had said, "Go and wash seven times in Jordan!" Then the servant, wiser than his master, said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, wash and be clean?" (2 Kings 5: 13). Then Naaman obeyed and was cleansed. We must do something if we wish this blind world to see.

The Affirmation of Faith

Clear and terse and to the point was the affirmation of the blind man: "I know." Everybody about him was asking questions and speculating, but this man emphatically said, "One thing I know, that, whereas I was blind, now I see."

A young man feared to go to a certain college lest he should lose his faith. He was asked, "Did you ever have a burn?" "Why, yes," he said, and showed an ugly scar on his arm where he had had a severe burn. "Suppose that in class a professor very learned in zoology should say to you, 'You only imagine you had a burn. You really never were burned.' Would that take away the fact that you did have a burn?" The young man replied, "Of course not." Then came the question, "Do you know that Christ has saved you from sin and has a place in your life? If you do, would you believe a professor, no matter how learned in some science, who said there was no such a thing as a Saviour from sin?"

"I know," said Paul, and all the hardships of his life, all the potentates and prisons of the Greco-Roman world, could

not erase his *experience*. Most of us live on a borrowed religion. We accept the testimony of someone else. "Taste and see that the Lord is good" (Ps. 34: 8). That is the only way of knowing. You cannot know the joy of giving unless you give. You cannot know the joy of salvation unless you take Jesus into your soul. You cannot know the joy of sight unless you see. Speculation never can give real knowledge. Arguments, proofs never can give us experience, and experience of Christ is the only thing that can keep us true to him.

"You asked me, how I gave my heart to Christ?"

I do not know.

I found earth's flowers would fade and die;

I wept for something that would satisfy:

And then and there—somehow I seemed to dare

To lift my broken heart to him in prayer.

I do not know—I cannot tell you how—I only know, he is my Saviour now."

This man must have had conflicting emotions with his new-found sight, and the excitement of an argument with the authorities and his excommunication from the Temple. What a joy he must have experienced when Jesus came along, hunting him! And what an index to the care of Jesus, who, when he had heard how the Pharisees had treated the man restored to sight, went after him in order to perfect the physical miracle by adding the spiritual miracle of spiritual sight.

Jesus based one of his most beautiful parables on the word "found." Read the fifteenth chapter of Luke. The woman found the lost coin; the shepherd found the lost sheep; the father found the lost son. We hate to lose anything. So does God. We rejoice to find things we have lost. There is joy among the angels in heaven when a soul is found.

E. Stanley Jones tells of a crippled woman in China who sat in a front seat one day where he was speaking. Later he learned that when she was a baby she had been dropped by some careless hand, and so was hopelessly crippled. As she grew she became very bitter and sharp-tongued. Then one day Jesus found her and cured her embittered soul. She became a teacher. Said the missionary, "She is one of the best teachers I have. In fact, she is the greatest spiritual power in this school and has led more people to Christ than any other person in this city."

Jesus is out hunting today—hunting those who have been hurt by sin and disobedience; hunting perplexed and defeated souls everywhere.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Jesus still is opening blind eyes. He helps us to see some things that formerly we merely had looked at, or noticed not at all. One man's eyes are opened by Jesus, and, like Adam, he is made to see his spiritual nakedness. Another man's eyes are opened to the true value of his neighbor. Still another feels the touch of Christ, and comes to sense the wonder of God's presence. Yes, Jesus still is opening men's eyes. He still is fulfilling the passage of Scripture which he quoted in reference to himself when he said, "The Spirit of the Lord is upon me, because he hath anointed me . . . to preach deliverance to the captives, and recovering of sight to the blind" (Luke 4: 18).

Developing the Idea

In the first place, Jesus opens our eyes to our own possibilities for inner growth and character. Unamuno is quoted as saying that "a new friend enriches our lives, not so much by what he gives us of himself, as by what he causes us to discover in ourselves; something which, if we had never known him, would have lain in us undeveloped." Surely that can be said of Jesus. He enriches us, not only by what he gives us of himself, but by what he causes us to discover in ourselves. Really to see him is to want to become more like him. He opens our eyes to our own spiritual possibilities, which can be developed if we are willing to follow him.

In the second place, Jesus opens our eyes to the true value—God's value—of others. Dr. Stiffler in his splendid book about the Bible, *Every Man's Book*, says that the reading of the Bible opens our eyes to the supreme value of our neighbor, which, he adds, is the "real basis of a free society." Indeed, it does. Christ's death was for everyone, and, as a medieval scholar put it, "Can one be called worthless for whom Christ deigned to die?" "Brown or yellow, black or white, they are precious in his sight." Jesus opens our eyes to the true value of our neighbor.

In the third place, Jesus opens our eyes to other people's needs. Whoever sympathized with publicans and sinners till he came? But he saw their needs, and instead of condemning them he ate with them! "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9: 36). When the disciples would have sent the hungry multitude away, Jesus said, "They need not depart; give ye them to eat" (Matt.

15: 16). He made it clear that meeting the need of "the least of these my brethren" is, in the last analysis, doing it "unto me" (Matt. 25: 40).

Through the centuries Jesus has been taking away our blind unconcern for the sufferings and needs of others. Under the compulsions of his gospel, men have been made to see slums for what they are, and have had their eyes opened to their responsibility to do something to better social conditions. Under his influence, men's eyes have been opened to the needs of the sick and the aged and the poor at home and abroad, and have carried his healing ministry into the twentieth century by means of medical missions, denominational schools and hospitals, children's homes, homes for the aged, and the like. Christ removes the scales of smugness and selfishness from our eyes, and makes us see our brother's need.

Finally, Jesus opens our eyes that we may see God. The story is told of a girl who was working for an artist in New England. One evening during a gorgeous sunset, the girl asked if she might run home and tell her mother to look. The artist gave consent, but said the mother would probably see it anyhow. To which the girl replied, "Oh, no, sir, we never saw a sunset until you came." The world never really saw God until Christ came, and then it saw what the love of God really meant. Many things became plain about God when Jesus came. How wonderfully attractive God was shown to be! God was not a monarch to be feared, but a Father to be loved; for men had seen "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6). It was the face of a Friend.

Applying the Lesson

Think in terms of the distances men can see. Some scarcely can see beyond themselves. Others' vision takes in their circle of friends. Some are able to see with unprejudiced eyes the underprivileged and other racial groups. Some can see the world.

Think in terms of eye troubles. Some are nearsighted. They see no need of foreign missions. Others are farsighted. They give to missions, but are blind to the poor and the segregated at their own doors.

Make use of the slogan, "Join Christian missions and see the world."

Discussing the Problem

1. Which is it more important to see with, the mind or the heart?
2. How does Christ open our eyes today?
3. What do you see because you are a Christian to which you might otherwise be blind?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *Believing Is Seeing*

CHORAL CALL TO WORSHIP: The Doxology

INVOCATION:

"O God, who hast prepared for those who love thee such good things as pass man's understanding, pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises which exceed all that we can desire; through Jesus Christ our Lord. Amen."

HYMN OF INVOCATION: "Come, Thou Almighty King"

A PRAYER THOUGHT: "I the Lord have called thee in righteousness . . . to open the blind eyes to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." —Isa. 42: 6-7.

PRAYERS (*assigned or voluntary*):

For a knowledge of how possible it is to see physically and yet be blind to the things of the spirit.

For a greater yearning after understanding of the eternal truths.

For wisdom to aid our Lord in his work of bringing sight to all who sit in the blindness of ignorance and sin.

CLOSING PRAYER: (First stanza of "Open My Eyes, That I May See")

SCRIPTURE LESSON: John 12: 37-50

HYMN OF SEEKING: "O Grant Us Light, That We May Know," or "Once I Was Blind"

READING:

This is sight,
Not to look upon nature in her varied forms
And to exclaim over the glory of gilded gloamings touched with fire,
To marvel at the redness of the rose;
But to see in all created things the Matchless Creator,
This is sight.

This is sight,
Not to observe men as trees walking,
And to wonder at their power and production tinged with genius,
To boast of the measure of their minds;
But to see within my brethren the image of the Almighty,
This is sight.

This is sight,
Not to behold the Father with these ever-erring eyes,
And to give to him dimensions, height and length and breadth,
To limit the Lord by finite fancies;
But to see in the life of Jesus Christ, God made manifest,
This is sight.

CLOSING HYMN: "O Holy Saviour, Friend Unseen"

Jesus the Good Shepherd

John, Chapter 10

John 10: 1-5, 11-16, 27-30

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

KEY VERSE: *I am the good shepherd: the good shepherd giveth his life for the sheep.*—John 10: 11

TO BE READ EACH DAY

Feb. 15. M. The Good Shepherd Leads. John 10: 1-5

Feb. 16. T. The Good Shepherd Saves. John 10: 11-16

Feb. 17. W. The Good Shepherd Keeps. John 10: 27-30

Feb. 18. T. The Good Shepherd Searches. Ezekiel 34: 11-16

Feb. 19. F. The Good Shepherd Restores. Luke 15: 1-7

Feb. 20. S. The Shepherd of Our Souls. 1 Peter 2: 21-25

Feb. 21. S. "The Lord Is My Shepherd." Psalm 23: 1-6

SCRIPTURE SAYS

By W. W. Adams

Jesus was fond of similes, as we may observe in many of his parables. Read Mark 4 and Matthew 13 to see how many times Jesus said, "The kingdom is like." This use of figures of speech is an effective teaching method.

In describing his own person and work, Jesus was fond also of metaphors. We have seen him calling himself the "light." He spoke to the woman at the well of his giving "water" to drink; and later he called himself the "bread" of life. We shall find him using still other metaphors in succeeding lessons.

He had taught that his disciples were the "salt" of the earth, the "light" of the world (Matt. 5: 13-16). He gave to Peter the name "Rock" (Cephas) to describe rocklike qualities of character. In our lesson today Jesus uses two or three new figures of speech, the best known of which is the word "shepherd."

We have been told many times of the helplessness of sheep without a shepherd; of their stupidity when in danger. They are not capable of defending themselves, as are many other kinds of animals. And the beautiful relationship between a good shepherd and his sheep has been the theme of many poets, essayists, and song writers through the centuries. Of all the conceptions of art that have been used to portray the loving,

watchful concern of Jesus for his people, not one has surpassed the idea of Jesus as the good shepherd. We can both understand and appreciate this fact.

The relation of shepherd and sheep gave Jesus many opportunities for effective teaching. When his ministry attracted multitudes of people, so that he himself could no longer meet their needs, working alone, he was stirred in heart as he searched for ways to meet this larger demand upon his resources. One thing he could always do—he could share the sufferings of the people. "But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd" (Matt. 9: 36). People, distressed and scattered, like sheep out in the storm, having lost the way, or out among wild animals or thieves—no shepherd to protect and lead them home! What an accurate picture of people of Jesus' day and of our day!

Now read Matthew 18: 10-14 and Luke 15: 3-7. Until it is back in the fold, one lost sheep engages all the interest and the active concern of the shepherd. And there is more rejoicing in heaven over one sinner who repents than over ninety-nine self-styled "just persons, which need no repentance." Jesus called his followers "little flock" (Luke 12: 32). Jesus commissioned Peter to tend and feed his lambs and sheep (John 21: 15-17). Paul warned the Ephesian elders of wolves that would seek to destroy the

flock (Acts 20: 28-30; cf. Matt. 7: 15; 1 Pet. 5: 1-4). We see therefore that the idea of Jesus being the good shepherd and his people being the flock that needs his care, is not an isolated idea in the Scriptures. Our printed passage of Scripture sets forth three ways in which Jesus is the good shepherd.

1. In Caring for the Sheep (John 10:1-5)

Jesus is emphatic: "Verily, verily, I say unto you." There are false shepherds. That is to say, there are those who would pretend to care for the sheep, but they do so under false colors. They are after the sheep for their own interests. One way to detect the thief and robber is to observe his entrance into the fold. Does he approach the door, give the shepherd's familiar call, so that both the porter and the sheep will know that he is their true, trusted shepherd? Or does he go climbing stealthily some other way, getting over where the sheep are? If the latter, he is there only to steal and rob. The real shepherd comes in through the door. Let us analyze the events that follow, after the shepherd calls at the door.

1. The porter opens the door to him. The porter's business is to watch over the sheep until the shepherd calls for them. He is careful and he is glad to open the door to the shepherd.

2. The sheep hear his voice. Those who have an intimate knowledge of the

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shepherd's experiences say that it is amazing to observe how a shepherd gives each sheep a name, how he knows every sheep by its name, and how that sheep will answer to the call of its name. Nor will it answer the call of a stranger. Strangers have, as an experiment, put on the clothes of a shepherd, so as to look exactly like the shepherd, have learned the names of some of the sheep, and have approached the sheep, calling their names. But absolutely no response! The sheep detect some little strangeness in the voice. They know that it does not belong to their shepherd, and they will not follow. But when the real shepherd, though dressed in unfamiliar clothes, calls the sheep, they respond to his voice.

3. He calls his own sheep by name. He knows each one's name. There is an intimacy there, beautifully suggestive of our Heavenly Father's knowledge of each of his children.

4. He leads them out. He does not drive them, he leads them. Soon they are all outside the fold together. We are told that within the fold, or about the watering place, several flocks of sheep may be mingling in seemingly hopeless confusion. But there is no difficulty in separating them: the clear call of each shepherd brings his own sheep and only his.

5. He goes before them. One can see him making his way down the trail, a long line of sheep following.

6. The sheep follow him. There is scarcely ever a straggler; for the sheep know his voice and trust him. They do not wish to stray. They have learned that he cares for them.

What could more accurately picture the true relationship of Jesus, the Good Shepherd, to his sheep! Many Christians thus follow their shepherd; they have learned his call and they know that safety lies only with him. But not all Christians have learned this lesson.

How is it with undershepherds, Christ's ministers? Do some seek to drive the sheep? Have all learned to go ahead, calling each by name, knowing each, caring for each, winning the confidence of each? Is it not still abundantly true that "a stranger will they not follow, but will flee from him: for they know not the voice of strangers"? Yes, we know of scattered flocks, because the undershepherds tried to drive the sheep.

II. In Dying for the Sheep (John 10:11-16)

Read the intervening verses, 6-10. Changing the figure, Jesus becomes the "door." Recall what was said above about the door. Sometimes a person is the only door there is into or out of the fold. He lets the sheep through. In that sense Jesus is the door. By him we

enter into the fold or leave the fold, for the green pastures that lie outside. Here we come to one of Jesus' great statements of his mission. He came to help people find the way to the green pastures and into the abundant life. Jesus' purpose in protecting and guiding the sheep is that they may live.

But there are different kinds of shepherds. Some men who undertake to shepherd sheep are only hirelings. They are shepherds at so much per day. They are in the work for themselves, not for the good of the sheep. But Jesus says: "I am the good shepherd." Emphasis is on the word "good." Full proof of the goodness of his shepherd care of the sheep is his willingness to die for the sheep. Let a vicious animal or man come among the flock and the shepherd would spring instantly into the fight to save the sheep. He would die, if necessary, to save them. He thinks, not of his own safety, but only of saving the sheep.

Contrast the selfish, worthless hireling. He works only for his wages! When the wolf comes the hireling runs for his life, leaving the sheep at the mercy of the wolf. The sheep are scattered and torn.

Jesus is the Good Shepherd. He knows his sheep. They know him. The beautiful life of mutual understanding and care between Jesus and his sheep is like that between Jesus and the Father—perfect harmony and fellowship. Moreover, Jesus, the Good Shepherd, gives his life for the sheep. Nor will Jesus leave out any of the sheep. The Jews thought they were the sheep; all others were goats. But Jesus has "other sheep . . . which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

The Good Shepherd? Yes, and the wise, impartial shepherd; the sacrificing shepherd, who lays down his life for the sheep. This is what Jesus has done—he has died for all men. So will he be the successful shepherd. In spite of all our bigotry and wrangling, he will bring his sheep from every fold. There will be one shepherd, one flock!

III. In Saving the Sheep (John 10:27-30)

Again, read the intervening verses. Some important events and sayings are contained in verses 17-26.

Jesus repeats the simple fact that the sheep hear his voice and follow him. Why? What is the meaning of this beautiful imagery of the good shepherd and his sheep?

Let us think of the people, of ourselves. We are made for God, for eternity. Sin has caused us to suffer mortal wounds. Death is our lot, if left to our

own resources. We cannot escape the enemy, if left to ourselves. But there is a way out. Jesus, the Christ, the Messiah, God's Son, has come among us. The Good Shepherd has died that we may live. He calls. Those of us who answer experience the reality of his precious promise. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Why such confidence? Jesus and the Father are one—one in purpose, plan, and resources. "My Father, which gave them me, is greater than all [than all enemies]; and no man is able to pluck them out of my Father's hand." In these days of uncertainties, thank God for one assurance: Jesus is the good shepherd, and he will save his sheep!

LESSON APPLIED

By Howard K. Williams

We find it difficult to keep within the bounds of sober speech as we read John's Gospel. Superlatives crowd upon us. We think as we read, "This is the best chapter yet!" Then we read another chapter and we feel like saying the same thing. In this tenth chapter we have a pearl of great price—so valuable that we feel like saying, "This is the best of all. There can be nothing better than this."

The Shepherd of the Sheep

I was surprised when I first saw a shepherd in Galilee. I thought he was a brigand. I had heard so much about Arabs who preyed upon travelers that I thought surely this was one of them. For this shepherd was armed. However, I learned later that the work of a shepherd was varied. He must know the country in order to lead his sheep in the best pastures. He must know where pastures can be found in the dry season. He must know where the dangerous ravines are, so that he may keep his lambs from danger. He must carry his shepherd's crook for use in rescuing stranded members of his flock. He must carry a weapon to fight off the wolves and other beasts that would prey upon his sheep. In brief, the work of a shepherd is not easy! His responsibilities are great.

The good shepherd, then, is one who is ready always to lay down his life for his sheep. Jesus called himself "the good shepherd." Read the Twenty-third Psalm and note what the good shepherd does for his sheep. The qualities of character that we find in this psalm are qualities that reach their highest expression in Jesus. He is *the Good Shepherd*.

The Qualities of a Good Shepherd

1. *He knows his sheep.* "He calls them by name." At night, in ancient

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Palestine, the sheep were put into the fold—a walled enclosure open to the sky. The shepherds brought their sheep there to spend the night. The porter was the night watchman. In the morning the shepherds would stand outside the fold and call their sheep. Each shepherd had his own peculiar call, which the sheep knew, and as soon as they heard it they came running to their shepherd. Tardy ones would have to be called again, this time by their names, and they answered by running to the shepherd. They knew his voice.

The leaders of the Jews should have known the voice of Jesus, but they did not. They knew the prophecies, but had lost their meaning, and therefore expected a Messiah totally unlike Jesus. That is why they did not recognize Jesus as the Messiah when he came. They climbed over the wall, rather than enter by the door of the sheepfold. Jesus knew who were his sheep and who were not.

It seems almost incredible that Jesus should know each of his followers by name, and yet he does. A beautiful and wonderful thought! As we grow older, fewer and fewer people call us by our first names. Yet how good it sounds to hear an old friend call us "John," "Mary"! We may be assured that our Christ knows us by name. The Good Shepherd knows his sheep, calls them by name, and they follow him. The relationship is one of perfect harmony, perfect trust, perfect obedience. Christians must follow Christ their Shepherd if they would have his protecting care.

2. *He leads his sheep.* We have seen sheep driven, but the true shepherd leads. He goes before and the sheep follow. I have seen immense flocks following one shepherd as he led them to pasture. The true shepherd does not say, "Do as I say, not as I do." He is the example, the leader. He does not expect the sheep to go before. The shepherd says, "I have been through this wilderness before. I know the way. Follow me!" Jesus never asks us to make sacrifices greater than he has made. He did not tell the disciples to do more than he did. He simply said, "Follow me." The Good Shepherd leads.

We who are teachers must be loyal to the church if we would expect the members of our classes to be. I have just received the resignation of a Sunday school teacher who should have resigned several years ago. She never came to a church service; she never attended prayer meeting. She lost her class entirely, and only recently awakened to the fact that she should lead or resign. So she resigned.

3. *He gives his life for his sheep.* "Save thyself!" the enemies of Jesus

cried. But the Good Shepherd could not do that. A real shepherd protects his sheep with his very life. What mother can save herself at the expense of her child? "I lay down my life," said Jesus. But he laid it down knowing that his sheep would be safe; for he could go through death and take up his shepherding again. We can measure our shepherding by the things we are willing to do, and not do, for the sake of the flock. "If meat make my brother to offend," wrote Paul, "I will eat no flesh while the world standeth" (1 Cor. 8:13). Paul was a true shepherd.

4. *He feeds his sheep.* A good shepherd must seek pasture for his flock, that they may have abundant life. In the Southwest there is a plant of which sheep and cattle can eat their fill and yet starve. The shepherd must see to it that the sheep get good food.

Jesus gives us food. The Pharisees were feeding the people chaff. It might be well to ask ourselves, as church school teachers, whether we are feeding our class members on good spiritual food, or wasting our teaching time in trivialities. When the sheep need life-giving pasture, do we take them into a desert?

The Shepherd and the Hireling

It makes a difference when a thing is our own. The man in business for himself is not always looking at the clock to be sure he is not working overtime. When we have a business of our own, we naturally have a different attitude toward it than we would were we hired by someone else. What mother is there who does not think her new-born baby is the best baby that ever came into the world? What a difference between my house and a house I rent from month to month!

In that victory garden you had last summer, were not your tomatoes the best tomatoes you ever tasted, even if they did cost you three times as much as they would have at the market? They were yours! The sheep a man owns mean more to him than sheep he tends for someone else.

Many of the Pharisees of Jesus' day were out for themselves, and so Jesus called them hirelings, because they robbed the flock rather than shepherded it. Unless a person really loves and knows and feeds and leads, he is not a real shepherd. A Sunday school teacher once said to me, "I am giving up my class. I want to rest and sleep on Sunday." And so she did, because she did not care enough for her pupils.

One Flock, One Shepherd

The Pharisees hated this thought. They were snobs. Many of us are snobs. Organizations, classes and nations are

snobbish. The caste system is not confined to India. It is all over the world, under different names. Jesus was no snob. He associated with the lowliest. He loved them and they loved him.

Eternal Life

What is eternal life? It is more than everlasting life; it is a quality of life that deserves to be everlasting. A grateful patient said to a physician in one of our hospitals here in Philadelphia, "Doctor, I am so thankful to you. I wish you might live a thousand years." "Why wish that on me?" he replied. "A thousand years! All my friends dead and gone, and the weight of the years on me! I would not want it."

So, everlasting life would not be very desirable unless it was more than everlasting. Eternal life is qualitative as well as quantitative. It is a life of safety in the best sense. Here, we are not sure of anything. We think we are all right, and then we go wrong, or something evil comes to us. There, no man shall pluck us out of the Father's hand.

Eternal life is a refreshing life. Things of earth lose their zest. We grow weary and tired. That is why we need the constant refreshment that comes from green pastures and still waters. That is why we need the quality of eternal life which begins here and now and goes on forever.

The Shepherd's Pay

1. *The sheep hear his voice.* It is a great thing to feel that one is influencing people for good. "I envy that Sunday school teacher," said Margaret Slattery of one whose influence upon a little girl from an impossible home had led to the development of a refined and educated woman.

"He led me to Christ," said a youth as he stood and wept by the casket of a Christian. "He was the best friend I had."

It is true that not all are influenced for good, no matter how hard we try. Not all the people in first-century Palestine followed Jesus. But to lead a soul to Christ is worth every effort that this service takes.

2. *The shepherd shares with Christ.* "It is Christ's birthday," I say in a loud voice, and then I add softly, "and mine." Christ's and mine!" said a little girl whose birthday came on Christmas. It meant more to her because she shared her birthday with Jesus.

We cannot hope to know Jesus unless we have fellowship with him, unless we share with him in this great work of shepherding. This goes for all who call themselves Christian, whether minister, church official, teacher, or just a member of the church. We must share with him if we would reign with him!

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Probably no figure of speech has been used with more appealing effect with reference to Jesus than that of the sheep and the shepherd. To Isaiah, the Coming One was to be like the sheep itself in the way he would bear his sufferings. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7). The most fitting comparison John knew to make was, "Behold the Lamb of God" (John 1:29). To the psalmist, God had appeared as the Great Shepherd who leads beside the still waters and in the paths of righteousness. And Jesus likened himself to the Shepherd of the sheep. All this was very natural in a land where sheep dotted almost every hillside, and where shepherding was an important occupation.

Developing the Idea

Much has been written to describe the characteristics of sheep. This is important in a land such as ours where so many children live in cities, and perhaps never see a sheep except on rare trips to the country. A book such as Leslie D. Weatherhead's *A Shepherd Remembers* throws invaluable sidelights on the Twenty-third Psalm and the tenth chapter of John. A very illuminating article on the shepherds of Bethlehem, with excellent pictures illustrating the Twenty-third Psalm, is printed in *The National Geographic Magazine* for December, 1926, a copy of which may be procured from libraries or secondhand book stores.

Against the background of all we know about the habits of sheep and of shepherds, what religious truth we can express! For example, it is natural for the sheep to follow the shepherd. It is unnatural for the sheep to follow a stranger. As Jesus said, "A stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John 10:5). If only men were as wise as sheep!

Often we justify our sins by saying that it is natural for us to sin. But if by "natural" we mean the thing for which nature—or better still, God—made us, then it is not natural to sin, but to serve God's will. If sin were the natural thing for us to do, then, as E. Stanley Jones points out, it would give us a sense of fulfillment when we did it. But it is just the opposite. Sin disintegrates personality, but faithfulness to Christ gives us inner satisfaction and the sense of fulfillment.

In the second place, there is security in following the Shepherd. Dr. Weather-

head explains John the Baptist's stinging rebuke to the unrepentant Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7), by saying that in the ancient days, shepherds would walk in front of the sheep and keep a sharp lookout for snake-holes, where a serpent might be lurking to bite the legs of the sheep. Where they saw one, they would burn a piece of fat by the hole, and when the serpent came out to investigate the savory smell, the shepherd would club it to death with the stout rod which he always carried. "Thy rod and thy staff they comfort me."

A present-day writer has said, "You cannot choose your battlefield; the gods do that for you. But you can plant a standard where a standard never flew before." We cannot always choose the circumstances under which we must live, but we can determine to keep our lives clean under any or all circumstances. That, however, is not always easy to do. It is so difficult, in fact, that a man cannot do it by himself. He needs the help of One stronger than himself. He needs the companionship of the Son of God to "deliver him from evil." Yes, in following the Shepherd there is security for our souls.

The story is told of a little girl who got the first line of the Twenty-third Psalm twisted, so that instead of saying, "The Lord is my shepherd, I shall not want," she said, "The Lord is my shepherd, that's all I want." The girl inadvertently spoke a great message. When our hearts want God and his will more than they want personal success, or worldly pleasure, then God will have the kind of soil in which he can plant the seeds of peace and good will.

Applying the Lesson

Copies of *The National Geographic* (December, 1926), mentioned above, may be procured from libraries or secondhand book stores. The pictures illustrating the Twenty-third Psalm could be displayed during the lesson period. The pictures are reproduced in Leslie D. Weatherhead's beautiful book, *A Shepherd Remembers*.

The famous picture, *The Lost Sheep*, by Soord, might be interpreted as a part of the lesson. There is a splendid interpretation by Albert Bailey, on page 174 of his book, *The Gospel in Art*.

Discussing the Problem

1. Would you prefer to think of God in some other relationship than that of shepherd and sheep? If so, what?

2. What do you think of the suggestion that present-day children be taught, "The Lord is my engineer"? Why is this a less apt illustration than the shepherd-sheep relationship?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *To Follow and Not to Lead*
PRELUDE: "The Lord Is My Shepherd,"

Koschat

CALL TO WORSHIP: "I will call upon the Lord, who is worthy to be praised."
—Ps. 18:3.

INVOCATION

THEME VERSE (*in unison*): "The Lord is my shepherd; I shall not want."
—Ps. 23:1.

HYMN: "The King of Love My Shepherd Is"

SCRIPTURE READING: Ezekiel 34:11-16

RESPONSE HYMN: "Saviour, Lead Me Lest I Stray," or, "He Leadeth Me"

PRAYER: O God, who leadest thy people like a flock, be gracious unto this flock of thine. We are thy pilgrims making our way through life. How long is the way, and how devious the path which opens up before us! Apart from thee we know not the way, nor have we any skill or strength to walk therein. O Lord of life and light and love, be merciful unto us, and by thine unerring hand lead us ever onward. This we pray in Jesus' name. *Amen*.

SOLO: "The Ninety and Nine"

MEDITATION ON THE THEME:

Although we often pass them by as dirty and uninteresting, factories are fascinating places. On floor after floor there may be found rows of busy machines. On each floor the machines may be different, and may be engaged in different operations, but one thing they are likely to have in common—they have belts attached to a long shaft near the ceiling. Because the shaft turns, the machines move and work. But the power is not in the shaft. The shaft is being turned by power from a huge engine in a basement room. All the shafts receive power from the one engine, and in turn transmit the power to many machines. Can we not find a parable here?

Every person in the world is dependent upon an outside source for his life and ability to achieve. This is true of the spiritual life as well. And everyone attaches himself to some leader—a pastor, a philosopher, a teacher, an inner motive—in common with many other people. But all do not choose the same earthly leader. If the earthly source of inspiration is connected with God, the Great Leader, the Great Shepherd, then life is transmitted, and good work is done.

HYMN: "Guide Us, O Thou Great Jehovah"

BENEDICTION: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, . . . make you perfect in every good work." *Amen*.

Jesus Restores Lazarus to Life

John, Chapter 11

John 11: 20-29, 32-35, 38-44

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

KEY VERSE: *I am the resurrection, and the life.*—John 11: 25

TO BE READ EACH DAY

Feb. 22. M. The Death of Lazarus. John 11: 1-14

Feb. 23. T. Martha Meets the Master. John 11: 20-27

Feb. 24. W. The Master Calls for Mary. John 11: 28-37

Feb. 25. T. Jesus Raises Lazarus. John 11: 38-44

Feb. 26. F. Jesus Raises the Widow's Son. Luke 7: 11-16

Feb. 27. S. Jesus Rises from the Dead. Mark 16: 9-15

Feb. 28. S. Our Hope of Resurrection. 1 Corinthians 15: 42-49

SCRIPTURE SAYS

By W. W. Adams

In a previous lesson we listed persons and events by which to recall chapters of John's Gospel. Now we add to the list. We remember chapter 9 by the story of the blind man; chapter 10, the good shepherd; chapter 11, Lazarus.

Why is the account of the raising of Lazarus found only in John's Gospel? This Gospel came after the other three. Why did they not mention Lazarus? The disciples were with Jesus just before he departed to go to Bethany to raise Lazarus. They must have accompanied him on this journey. Even if they did not, according to the record, multitudes of Jews witnessed either the raising of Lazarus, or the living Lazarus in the days that followed. In short, the writers Matthew, Mark and Luke could scarcely have been ignorant of this event. Then why did they not record it? There is no satisfactory answer to these questions when we isolate the matter from the entire gospel story, and from the origin of the Christian church. One has to interpret and evaluate any one event

or phenomenon against the background of the entire Christian movement, as it began on earth and has continued to bless human beings.

Very little of John's Gospel thus far considered would stand, if it must stand only on the ground that the events recorded in it are recorded also in the other Gospels. Only chapter 6, the feeding of the five thousand, found a place in all four Gospels. So it is that all these long discourses, these rich sections which we have been considering, must go to the wastebasket if John's Gospel cannot be accepted on its own merits.

And where is the man so critical, so bold, as to believe, much less to say, that John's testimony rests, not upon facts, but upon fiction? There is too much of the mysterious, the unfathomable, in all of God's dealings with people, particularly in the origin of the Christian church, for any man to assume that all that he cannot account for on logical grounds is untrue. Moreover, John's Gospel bears too much of the imprint of the divine touch to be ruled out as untrue. Take the Holy Spirit out of the events themselves, out of the mind and heart of the writer of this

Gospel, assume that we have here the creation of a mere man or of mere men, who worked over an element of truth, adding myths and legends to the truth, or deliberately bringing into being a defense of a faith which could not be spread on facts alone, and you have created more problems than you have solved. The Gospel of John far transcends such analysis and evaluation.

Matthew, Mark and Luke told of the restoring to life of the daughter of Jairus (Matt. 9: 18-26; Mark 5: 21-43; Luke 8: 41-56). Were they all three misled? Luke recorded the restoring to life of the dead son of the widow of Nain (Luke 7: 11-17). And what of Peter and Dorcas (Acts 9: 36-43)?

But still more pointed, what of the resurrection of our Lord? That event stands at the center of the church's origin and faith. One thus sees that the story of the origin of the gospel, as well as of the Gospels, is set within the atmosphere of the miraculous. Rule out John 11 on the ground that it is miraculous and you have, by the same judgment, ruled out the authenticity of the Gospels and the only satisfactory explanation of Christ and the church.

International Sunday School Lessons

John 11 is an unforgettable story. Read the entire chapter. Get the complete setting. The atmosphere in Jerusalem and vicinity was tense. The Jewish leaders were bent upon killing Jesus. To avoid a premature clash Jesus had withdrawn to Perea, east of the Jordan. There he received news that Lazarus was sick. Perhaps the sisters hoped that he might come and heal their brother.

Jesus did one or two unusual things: First, he announced that this sickness would result, not in death, but in glory to the Son of God. Then he tarried where he was two days. Next he startled his disciples by suggesting that they go back into Judea. The disciples objected to the idea. Jesus finally said to them that Lazarus was asleep; and a little later he interpreted his words as meaning that Lazarus was dead. It seems that the disciples, following the courage of despair of Thomas, went with Jesus.

I. Jesus and Martha (John 11:20-27)

Jesus was no stranger in this home (Luke 10:38-42). "Jesus loved Martha, and her sister, and Lazarus" (John 11:5). These sisters had watched in vain for the appearance of Jesus, between the time of their sending a message to him and the death of their brother. Then he died; and they buried him. Four days had passed, when Jesus came to Bethany. Martha and Mary had many comforters from the Jews.

Someone ran and told the sisters that Jesus had arrived in Bethany. Mary sat still in the house. She was not more weighed down by grief than Martha, but was more meditative. Martha went out to meet Jesus. She opened the conversation, saying that death would not have come to her brother had Jesus been there. That was her sincere faith in Jesus. Nor had her faith ended with Jesus' failure to come before Lazarus died. "Even now, whatsoever thou wilt ask of God, God will give it thee." Whether this was an expression of confidence in Jesus that he would restore Lazarus to life, we cannot be sure. Jesus said, reassuringly: "Thy brother shall rise again." That was no new idea to Martha. The Pharisees and their followers held firmly to the belief in the resurrection, in a future time. So Martha replied that she knew that in the last day Lazarus would rise again.

This led to one of Jesus' greatest declarations. He who is the light, the water, bread, the shepherd, the door is also "the resurrection, and the life." In Christ, men who will otherwise die, who in reality are dead in sin, may live. "Yet shall he live." Is this true? Does death end all? Is there victory over death? (Read 1 Pet. 1:3-5).

II. Jesus and Mary (John 11:28-35)

This was too much for Martha alone—too much for her excitable imagination and for her struggling faith. Jesus had asked to see Mary. So Martha returned to the house and secretly told Mary that Jesus wished to see her. Quickly Mary arose and came to Jesus. Upon seeing this, many of the Jews in and around the home followed the sisters as they made their way back to Jesus.

It is not difficult to reconstruct the scenes that followed.

1. Mary fell down in front of Jesus, facing him and weeping.

2. She, too, said plainly that death would not have come to Lazarus if Jesus had been there.

3. Many of the Jews with Mary also were weeping.

4. Jesus saw all this weeping and understood its true meaning.

5. Jesus troubled himself: he entered actively into their sorrow; as we have seen elsewhere, he was moved with compassion.

6. He groaned in the spirit. The sorrow was too deep for expression in words. A deep groan of mutual sorrow and sympathy was more fitting.

7. Jesus asked where Lazarus had been buried. They offered to take him and let him see.

8. "Jesus wept." More literally and more significantly: "Jesus burst into tears." One can easily envision exactly what took place here. On the way to the tomb, the crowds were talking things over.

III. Jesus and Lazarus (John 11:38-44)

Jesus did not groan once and cease. As they approached the tomb, Jesus was "groaning in himself."

The grave was a cave in the rock. The doorway had been made secure by a heavy stone. Jesus gave a simple command to remove the stone.

Martha objected. By this time the body was decomposing. To expose the body in that condition would be embarrassing and heartrending to all present.

Jesus reminded her of his words spoken earlier, that if she would believe she should see the glory of God. That seems to have satisfied Martha. The stone was then rolled away.

1. Jesus lifted his eyes toward heaven.

2. He spoke to his Father. He thanked his Father that his prayer for the restoration of Lazarus and for the glorification of the Son was heard already. The Father was ready to grant the prayer. But Jesus wished this mighty deed to be done in an atmosphere where all who witnessed it might know that the power was not his own, that it was no trick, that he and his Father were one, work-

ing in perfect unison and effectively in meeting human needs. In short, he wished the people to believe that the Father had sent him, and that he was therefore the Messiah, the Son of the Father. Thus would be realized the glory of the Son.

3. He called to Lazarus: "Come forth."

4. Lazarus obeyed. Bound as he had been buried, he came forth—restored to life.

5. Jesus directed that the graveclothes be removed and that Lazarus be allowed to go free. Lazarus was alive again.

It is useless to try to analyze the feelings and scenes that followed this momentous event. Lazarus, the sisters, the crowds!

This event glorified the Son. But that is not all. It furnished the occasion of the final clash in Jerusalem and the crucifixion, and so of the full glorification of the Son. Read on and see how this is true (John 11:45—12:11). By restoring Lazarus to life, Jesus hastened his own death that all men may live.

LESSON APPLIED

By Howard K. Williams

Another priceless chapter! Read the entire chapter and list the words and phrases that impress you most. Note how the chapter stands out in a new meaning when you do this.

"He Abode Two Days"

When a loved one is sick and we send for the doctor, how impatiently we wait if he is long in coming! "Oh, if he would only come!" we exclaim.

In a home in Bethany, Lazarus was sick. All the family—Mary and Martha and Lazarus—were close friends of Jesus. John tells us that this was the Mary who had anointed Jesus' feet with precious ointment. So Jesus must have had great love for the members of that household. Yet he delayed his coming for two whole days. The hours dragged. "Oh, if he would only come!" they cried. Then Lazarus died, and that day, according to custom, they buried him.

I wonder if Mary and Martha did not blame Jesus a little for not hurrying. It must have seemed a strange thing to them why, if he loved them so much as they thought, Jesus did not respond more quickly. John tells us specifically, "Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was." The "therefore" seems strangely out of place here. Yet we know that Jesus must have had a good reason for the delay. Perhaps it was harder for him to wait than for Mary and Martha to wait for him. He must have known how they

International Sunday School Lessons

felt and must have experienced great sorrow for them, but he had something better for them than they had hoped for. They had hoped for Lazarus' recovery. Jesus planned to teach them about immortality.

"Why doesn't God hurry?" Such is the mood of an impatient and short-sighted generation. We are hurrying all the time. We want what we want when we want it. We wonder why God does not make haste to show his hand and smite the forces of wrong that have so upset the world! We fail to consider that perhaps God has a reason for not hurrying. It was love that delayed Jesus from going immediately to Bethany. It may be love that delays God's action now.

A hurry-up job is usually not a very effective job. How God seems to linger in the springtime! We wait and each morning examine the garden, but no sign of buds. Yet all the time God is working, and then one morning, all at once it seems, the springtime comes.

How long it takes to make the coal in the mountains and the brilliant diamonds! Yet how satisfying the product when it is finished!

"God never makes a mistake," said an old Quaker undertaker who had lost a loved son. It takes time to season wood and time to season a person. The old sugar-cured hams were different from hams cured by the quick methods of today. We fret and worry and hurry, but because God loves us he takes his time. When they tried to hurry Jesus he said, "Are there not twelve hours in the day?" God's clock runs on time. Let us not try to make it run faster. Let us be patient with God. Let us wait patiently for him. He will show his hand in due time, if we but love and trust and obey him.

"Our Friend Lazarus Sleepeth"

Lazarus was dead and Jesus knew it. Nevertheless, Jesus said, "Our friend Lazarus sleepeth." So then, death and sleep were similar in the mind of Jesus, else he could hardly have said, "Our friend Lazarus sleepeth." What a beautiful idea! Our loved ones who have gone are not dead at all; they have fallen asleep! Now, who is afraid to go to sleep? And what a blessing sleep is!

"If I could only get to sleep!" we say on a sleepless night. Sleep works wonders in our lives. We lie down tired and weary, but rise from sleep refreshed and ready for another day's work. The mother lulls her child to sleep and is not afraid to see its eyelids close. She knows that the child will wake again to laugh and play. So Jesus was not afraid to see his friend go to sleep in death. He knew that he would wake again.

One of the greatest contributions to

human thought is this view of death as sleep. How helpless and strange we feel in the presence of death! But to know that it is like sleep is to remove some of its sting. Stephen cried, "Lord Jesus, receive my spirit," and "fell asleep" (Acts 7:59-60). All his persecutions and pains were over. Wrote Paul, "Some are fallen asleep" (1 Cor. 15:6). Again, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (1 Thess. 4:13).

In the hills surrounding Rome are underground passages which were used by the early Christians as places of hiding. Then they made them into "sleeping" places where they buried their dead, that they might be together in death.

Francès Havergal, writer of many hymns, was for twenty-one years an invalid. As she neared death she said, "Now let me sleep." So she approached death

"Like one who wraps the draperies of his couch

About him, and lies down to pleasant dreams."

"If Thou Hadst Been Here"

"... of all sad words of tongue or pen,
The saddest are these: 'It might have been!'"

Often we feel this way when something happens. If only we had called the doctor sooner! If only we had not gone out at the time we did! If only we had not said the things we said! So Mary and Martha felt regarding Jesus, "If only he had been here!"

Both of these women had faith, but not faith enough. They both believed in the power of Jesus' presence, but they did not have enough faith to trust when they could not see him. They believed in the resurrection, but to them it was an experience far away. It was not a present reality. What they wanted was Lazarus here and now. We know their feeling. If only Jesus would keep our loved ones from dying and leaving us, then we could fully trust him! But oftentimes it is hard to have triumphant faith in Jesus when death slips in and steals away our dearest ones, even though we do believe that sometime, somewhere, there will be a resurrection. Jesus said to Martha, "Thy brother shall rise again." "Yes, I believe that," said Martha, in effect, "but I want more than that. I want him now."

When Mary repeated the same lament, and wept, Jesus groaned in spirit and wept with her. This weeping was due to Jesus' sympathy, certainly, even though Jesus saw the end of all; but it was more than that. Trench says, "He beheld death in all its dread significance, as the wages of sin; the needs of the

world of which this was but one example, rose up before his eyes; all its mourning and all its graves were present to him." But the expression "groaned in spirit" has in it the idea of indignation also. He was indignant at the mock show of grief on the part of the Jews visiting the bereaved home. Yet Jesus shared the grief of the bereaved household, and we may be sure that he shares our griefs, too.

"Lazarus, Come Forth"

Jesus is the Great Commander. When he speaks, even death obeys. He is the Lord of Life. He came to bring immortality to light. So this miracle teaches the fact that death does not end life. More than that, death does not destroy personality. Jesus called Lazarus by name and Lazarus came forth as Lazarus, not as some disembodied spirit.

"O faithless heart, the same loved face
Transfigured shall meet thee there."

Lazarus had been loosely bound in grave clothes, and a handkerchief had been bound about his face. These, Jesus told his loved ones to remove, so that they might have a share in the miracle. Always Jesus shares with us the tasks of life, so that we may share with him the triumphs of life. Of course, he himself could easily have freed Lazarus from the graveclothes, but he chose to let the people do something.

It is conceivable that Jesus might save the world without man's aid; but he has not chosen so to do. He honors us in that he allows us to preach, and teach, and give, and work for him and with him. "If we suffer with him, we shall also reign with him."

"Many . . . Believed . . . but Some . . ."

It is always so. The same circumstances cause opposite reactions. Happy were they who believe in Jesus! He could do something for them. But those who disbelieved went and stirred up sentiment against Jesus, which finally led to his crucifixion and their own spiritual death. The same sun which brings color and fragrance and growth to the living plant, will cause to wither and decay the flower that is cut from the stalk. So if we have life within, the circumstances that would otherwise cause hardness and death will bring beauty and glory to character.

"He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

So we can sing with Whittier:

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

No mystery confronts us more insubly than that of life after death. If we find it difficult to believe in immortality, we find it just as hard to disbelieve in it. The Christian message a century ago seems to have been couched pretty largely in terms of the after-life. Life here and now was considered significant only as it was preparation for the life to come. One finds a lack of this emphasis in present-day preaching—perhaps too much so. There seems to be, if not actual disbelief in the survival of life beyond the grave, a widespread indifference toward it. It is not so much that people disbelieve in the reality of eternal life, but that they fail to recognize its importance.

Developing the Idea

A preacher, fond of picturesque description, said, in discussing the resurrection of Christ, "Christ knocked both ends out of the tomb, and made it a tunnel into eternity." Certainly, as Paul expressed it, the Christian message of a risen Saviour has taken the "sting" out of the thought of death. Tennyson pictures the Christian idea of death in an allegory where Death rides a big black horse in such repulsive and formidable looking armor that not one of the knights dares to do battle with him. At last one knight, braver than the rest, rides full tilt against him, and knocks Death from his steed, whereupon the ugly armor splits open, revealing, instead of a monster, the figure of a handsome, fair-haired boy.

But how does the Bible speak of death? For one thing, it pictures death as sleep. Jesus said, "Our friend Lazarus sleepeth" (John 11:11). Jeremiah said, "I awakened, and beheld; and my sleep was sweet unto me" (Jer. 31:26). So the Bible frequently speaks of death. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13). But the Bible also speaks of death as going home to live with God. "In my Father's house are many mansions: . . . I go to prepare a place for you" (John 14:2). Those words of Jesus have brought untold comfort to thousands of hearts. A little girl gave her understanding of the verse, "And Enoch walked with God: and he was not; for God took him" (Gen. 5:24), by saying, "Enoch used to walk with God every day. One day, they walked so far that when night fell, they were closer to God's house than they

were to Enoch's house, and so God turned to Enoch and said, 'You've come too far to go back to your house; come home and spend the night with me.'" So the Christian thinks of death.

Many reasons are given for believing in life after death. There is not space here to present them all, much less to discuss them. Except to say that if death is the end of us, then God has created the soul of a man with all its possibilities for faith, and hope, and love, and spiritual aspiration only to have the fun of destroying it in the end. Imagine Stradivarius working with painstaking, back-breaking care over a violin, watching another masterpiece take shape under his skilled fingers, only to have the joy in the end of holding the priceless instrument high in the air and smashing it against the workbench—the result of hours of toil shattered into a thousand splinters. That just does not make sense! Nor does it make sense to think of God with infinite care fashioning the soul of a person only to destroy it.

But why believe in immortality at all? Cannot life be lived just as well without bothering about it, and leaving the future to take care of itself? The answer is definitely, "No."

The story is told that Millet, the painter of *The Angelus*, was in financial straits. To get some money quickly he dashed off in a hurry a few paintings that were wholly unworthy of him, and set out to sell them. One day his wife was looking at one of these "cheap" canvasses. Embarrassed because it was so much less than that of which he was capable, Millet said, "I know it is awful, but we had to eat." To which his wife is said to have replied, "We can starve, but we can never paint another picture like that."

It may be only a story, but it carries a point. If life is to be eternal, then there are some things we can do without in this life, but we dare not be careless about how we build. For such a structure as a life, which has eternal worth, "other foundation can no man lay than that is laid, which is Jesus Christ."

Applying the Lesson

Apply the "test of permanence" to the things we value and the things we love. What things have eternal value? What things will wear out?

Some members of the class might read Fosdick's little book, *The Assurance of Immortality*, and make a report on it.

Discussing the Problem

1. What are the values of believing in immortality?

2. What part do you think faith in Christ has to play in our conception of the after-life?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *Life That Conquers Death*

PRELUDE: "Wake, Awake, for Night Is Flying," or the hymn tune "Diadem"

OPENING TEXT: ". . . our Saviour Jesus Christ, . . . hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1:10

HYMN: "Praise the Lord, Ye Heavens Adore Him," or "Rejoice, Ye Pure in Heart"

PRAYERS:

1. Our hearts are full, O Lord of life, with the life which thou hast brought us. We thank thee that life is never-ending and that thou art its Author.

2. Glory, glory to thy most holy name, heavenly Father, that thou hast not left us in the darkness of despair, but hast redeemed us from death and sin.

3. We pray, O God, that we may be more worthy of our privilege of participation in Jesus' victory over the grave.

PRAYER HYMN: "O Christ the Way, the Truth, the Life," or "O Master, Let Me Walk with Thee"

A STORY RETOLD:

Lazarus was dead. He had been dead several days, although the mourners still lingered in the home with Martha and Mary. The clothing worn by these would-be consolers was suggestive of gloom and sorrow; the wailing and weeping made the grief yet more poignant. The sisters could not forget that vacant room. Frequently they slipped away from their guests to stand on the threshold, and to fondle the intimate possessions bearing the mark of one who would go in and out no more. Blinded by gushing tears they would hide themselves in a secluded place, seeking that peace which would not come.

Just when the two women thought they could not bear another drop of bitterness in a cup full to overflowing, word came that, "The Master is coming!"

He came. He wept. He spoke words of matchless comfort. He stood before the tomb of Lazarus. He uttered a prayer, and then a command.

Lazarus is alive. Martha and Mary cling to him as though their negligence had lost him before. They laugh. Martha runs to prepare his favorite food. His room is being dusted and aired. The mourners are dismissed with gifts. The life of the household has been joined together at the broken place, and the knot is scarcely remembered. Through the hearts of three happy people sing the words: "I am the resurrection and the life."

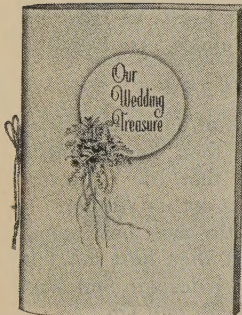
HYMN: "Ye Servants of God Your Master Proclaim"

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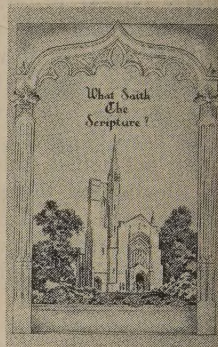
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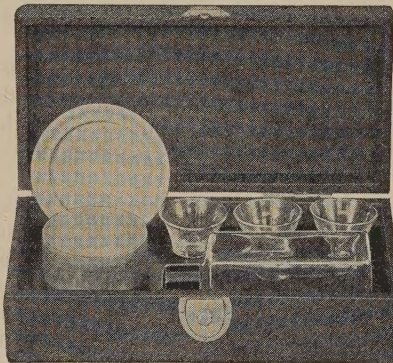
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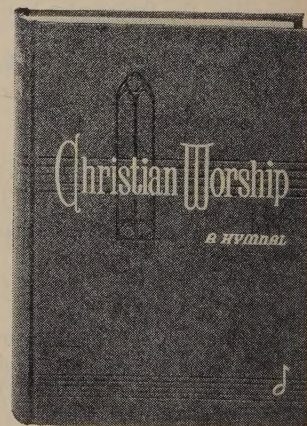
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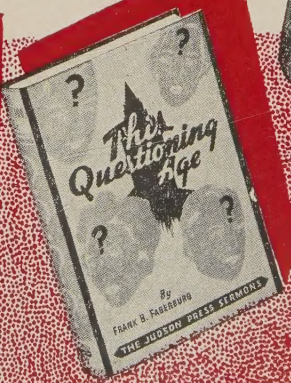
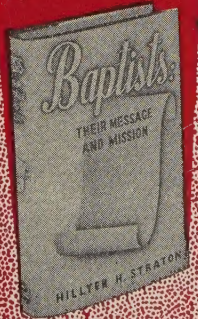
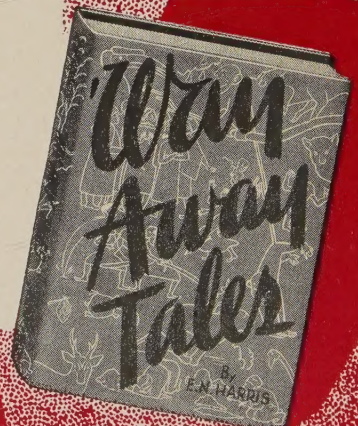
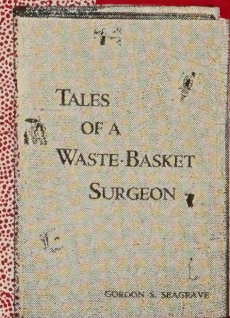
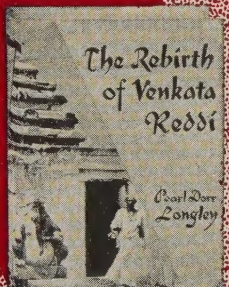
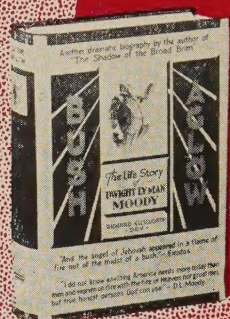
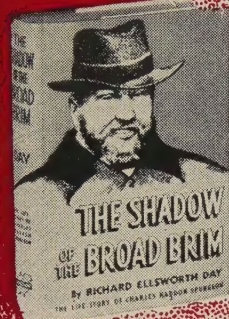
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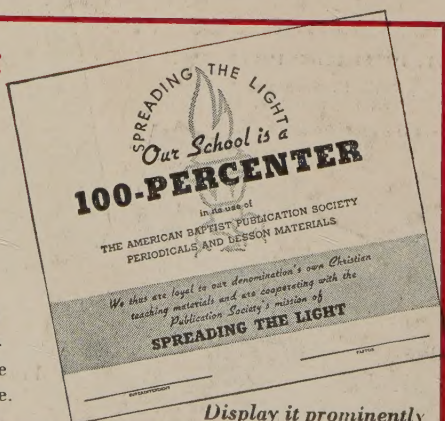
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